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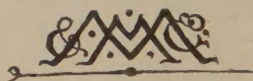




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ARCHBISHOP BENSON
IN IRELAND





Photo, Lafayette, Dublin.

[Frontispiece.]

CANTERBURY

DUBLIN.

ARMAGH.

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A8

ARCHBISHOP BENSON IN IRELAND

A RECORD OF HIS
IRISH SERMONS AND ADDRESSES
1896

EDITED BY
J. H. BERNARD, D.D.

FELLOW OF TRINITY COLLEGE, DUBLIN



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Η ΦΙΛΑΔΕΛΦΙΑ ΜΕΝΕΤΩ

ARCHBISHOP BENSON IN IRELAND

CHAPTER I

INTRODUCTORY—KILDARE CATHEDRAL

THE visit of an English Archbishop to a sister Church of the Anglican communion is an event that can happen but seldom. Great positions in State and Church increasingly demand the expenditure of personal strength on the part of their occupants; and the rare moments of leisure that are possible for an official in high station are naturally devoted to the recruiting of overtaxed powers in some quiet resting-place where the intrusion of business is not to be feared. The duties of the Primate of All England are so incessant and so weighty, his engagements are so numerous, that it would be out of the question that holidays should often be spent in the work of visiting other churches even of his own communion,

Of their prosperity and of their adversity—perhaps more surely of their adversity—reports do not fail to reach him ; his counsel is asked in all matters of difficulty. The “care of all the churches” is truly felt at Lambeth, and never more than in our own generation. But for personal visitation of other than English dioceses time and strength can hardly suffice.

It is, then, not surprising that the visits of the English Primates to Ireland have been rare. Archbishop Longley, indeed, once stayed for a short time at Caledon in the county Tyrone, but that was when he was a young man and long before he attained to a position of eminence in the Church.

The visit of Archbishop Tait in the autumn of 1877, which is still remembered in many parts of the country, was of a private character. He preached once at St. Patrick's Cathedral, Armagh, on August 30th, on behalf of missions, while he was in Ireland, but not on any great occasion. Subsequently he visited Lord Enniskillen at Florence Court, and then the Bishop of Derry. For a few days at Ardbraccan he was the guest of Lord Plunket, who had been lately consecrated Bishop of Meath ; and while there he spoke cordially of the Irish Church at a meeting of the Protestant Orphan Society. When in Dublin he stayed at the Viceregal Lodge with the Lord-Lieutenant, but did not preach in any of the Dublin churches. That his visit was non-official was well understood by every one. So that when it was

announced in the summer of 1896 that Archbishop Benson had consented to pay a short visit to Ireland, and to preach in St. Patrick's Cathedral, Dublin, the liveliest interest was felt all over the country.

It may be said without exaggeration that Irish Churchmen of the last generation never quite forgave England the Act of Disestablishment. Rightly or wrongly—and this is not the place to discuss the question—they believed that they had been abandoned by their English brethren in 1869, and if they had come through the dangers of reconstruction of the Church's polity with faith and discipline intact, they felt that such success was little due to those "partners in the other ship" to whom they had called for aid in their hour of trial. Even still, such a disposition is here and there to be met with, and it accounts in large measure for the emphasis that is, perhaps at times unduly, laid on the "independence" of the Irish Church. It is natural, and yet surely lamentable, that such a spirit should linger, if it does still linger; for no Church of the Anglican communion—still less a Church numbering but a small body of adherents like the Church of Ireland—can with safety make light of the obligations to brotherly sympathy and concord with all the rest. "If one member suffer, all the members suffer with it" was said of the Church of Christ. If—I do not say it was so—but if the maxim were forgotten a quarter of a century ago on the other side of St.

George's Channel, it ought not to be forgotten now on this side. This tendency to a division in sympathy—this fiction of an independence of interest—has sometimes made itself felt in English newspapers in another way. One has heard criticisms passed upon the Irish Church which seemed to deny the identity of faith, of organisation, of discipline, between the Church of England and the Church of Ireland. For some years after Disestablishment there was hardly that sympathy between the two Churches, explain it how we will, that might reasonably have been hoped for by those who knew how intimately their fortunes had been associated in the centuries that are past. Of late a great change has been perceptible—to us in Ireland at any rate. We recognise the fraternal spirit which English Churchmen in high position have so many times displayed. And for ourselves, it is not too much to say that we are learning, with the experience that time brings, how to make a right use of our independence. It is rare indeed to hear sentiments other than those of the most affectionate respect and regard expressed for the great National Church of the sister island.

We felt, then, that the proposed visit of the Archbishop of Canterbury to us had more than an ordinary significance. It was well timed ; it came at the moment when its usefulness would be most widely felt, when its graceful courtesy would be most warmly welcomed. And as the days went

by, and the Archbishop became personally known to many to whom he had been but a name before, as his words of fatherly counsel and of kindly greeting were heard and read, it was more and more recognised that his visit would prove an event of lasting influence throughout the country.

In GOD'S mysterious providence the issue has not been what we had hoped and prayed for. The voice to which we listened but a few weeks ago is stilled in death. We had thought that the knowledge acquired by the Archbishop of the condition of the Irish Church would be turned to rich account in the near future. Misunderstandings had been cleared up in Ireland; we had thought that some might be removed in England, too, by the same voice which had spoken to us. It cannot be so now. And yet it has been felt that the record of his wise words—the last public utterances for which he was responsible—might be useful. It is a pious duty on our part to preserve them; perhaps they may reach further than the audiences to which they were spoken. At any rate we in Ireland would not willingly have them forgotten, and it is in consequence of a desire widely expressed by Irish Churchmen that this volume of the Archbishop's Irish sermons and addresses has been prepared.¹

¹ It must be remembered that the addresses are reproduced from newspaper reports, and that, as these reports were never revised by the Archbishop, some errors may have crept in. At all events, pains have been taken to

It has been thought desirable to connect them by a thread of narrative, explaining the circumstances which drew them forth; but this has been made as brief as possible. Some little account of the cathedral at Kildare, the restoration of which was the immediate occasion of his Grace's visit, it is necessary to give; and it is perhaps not unfitting that a record should be thus preserved of one of the first enterprises which the Church of Ireland undertook after her connexion with the State was severed.

In the year after Disestablishment, just a quarter of a century ago, the Dean and Chapter of Kildare issued a short pamphlet, in which they pressed upon their brother Churchmen the importance of a work of restoration that had been planned in connexion with their ancient cathedral. Kildare, the "Church of the Oak," has been the site of a Christian place of worship ever since the fifth century, when St. Brigid, one of the three patron saints of Ireland, established an abbey there. For seven hundred years the monastery founded by her continued on the old site. The saint was said to be buried there, and all over Christian Ireland the

secure as accurate a report as is now possible of what his Grace actually said. Through the great kindness of Mrs. Benson, the editor was permitted to copy the original manuscript of the sermon preached in Dublin, of which but an incomplete report was given in the papers.

name of St. Brigid was regarded with pious, even extravagant, honour. But in the twelfth century in Kildare, as in other parts of Ireland, the institutions of Celtic Christianity began to be remodelled on the lines of the Anglo-Norman Church, which became dominant after the English conquest in 1172. There was entire continuity of faith and of organisation; but the details of ritual and of religious observance generally became sensibly modified. The monastery for men at Kildare passed out of the control of the Celtic monks and came into the hands of Augustinian canons, who thenceforward made it their home. And the cathedral, which has now been happily restored, was built in the time of Ralph of Bristol, the first English Bishop of the see of Kildare.

It was a simple cruciform church, built in early Gothic style, and in its construction much regard was paid to strength. The history of Kildare for many centuries had been one of war and destruction; and, in the undefended condition of the town, it was as important then as in the days when the Danish raiders swept over the land with fire and sword that the principal church might serve on occasion as a place of refuge. "For this purpose," says Canon Sherlock, "the wall of the church is supported by strong buttresses, from which start arches, which are separated from the face of the wall by a narrow space. Besides this there is a narrow footway behind the battlements, which is continued over the gables so as to permit

of a complete circuit of the roof [of the nave and south transept] being made. . . . It can be easily understood that with these features the cathedral became a very strongly fortified post, capable of receiving and sheltering all the inhabitants of the town, and of being defended by a very small garrison."¹

The next great crisis in the fortunes of Kildare was at the Reformation, when Lancaster, the first Reformed Bishop in Ireland, was consecrated for the see by Archbishop Browne. But there is little to record about the cathedral itself until the year 1686, when, having been for some time in a ruinous condition, it was partially restored under the care and by the generosity of Bishop Moreton. The occasion is a memorable one for another reason ; for on the day of consecration of the new building (St. Peter's Day, 1686) there was ordained deacon one Thomas Wilson, afterwards to be known as the saintly Bishop of Sodor and Man. There is still in use at Kildare a paten presented to the church by Wilson and his friend Hewetson in memory of the day.

It would appear, however, that the work of restoration at this time was carried out in an imperfect fashion. But it was not an age when much attention was paid to ecclesiastical architecture, and it is creditable to the Bishop that the work should have been undertaken at all. It does not

¹ *Some Account of St. Brigid*, by W. Sherlock, M.A., p. 45.



Photo, Lafayette, Dublin.

THE CATHEDRAL OF ST. BRIGID, KILDARE.

[To face p. 9.]

seem that he attempted the rebuilding of any part of the church save the choir : and when Mr. Street made his report to the Dean and Chapter in 1871 the choir was the only part of the cathedral that had been in use for two hundred years. The walls of the nave and south transept were, however, still standing, and the general outlines of the church were easily to be traced. The noble round tower, one of the finest in Ireland, remained intact near the west end of the nave ; and the ruins of the ancient fire-house, where the nuns of St. Brigid had kept a perpetual fire, were yet to be seen.¹

The see of Kildare was united to those of Dublin and Glendalough in 1846 ; and so when Kildare Churchmen determined to show what spirit was left in them after the blow of Disestablishment, it was to Archbishop Trench that they had to look for guidance. He warmly approved of the proposal that the cathedral should be restored, and the work was commenced about twenty years ago in accordance with plans furnished by Mr. Street. The tower and north transept were rebuilt, while the ruins of the nave and the south transept were restored and roofed in, at a cost of about £7,000 contributed mainly by members of the Church of Ireland in the Kildare diocese.

¹ "Henri de Loundres, Archbishop of Dublin, no doubt thinking it a relic of heathenism, caused this fire to be extinguished in 1220, but it was rekindled by the Irish, and continued to burn until the suppression of monasteries in the reign of Henry VIII." (*Ibid.* p. 40).

So things remained until the year 1890, when the present Archbishop of Dublin, Lord Plunket, took up the matter. In that year a committee, of which the Archbishop, the Dean, the Archdeacon, the Duke of Leinster, Mr. T. Cooke Trench, and Dr. Chaplin were among the most active members, issued an appeal for funds to complete the work of restoration, that the whole cathedral might once again be opened for Divine service. Funds came in steadily, though slowly, and in October 1895 the Archbishop was able to announce to the diocesan synod that the work was very nearly finished, and that a sum of less than £2,000 was all that was now needed. The diocese of Kildare is a small one, depending almost wholly on its landed gentry, who have of late years suffered much from agricultural depression and from the general depreciation in the value of Irish land. His Grace accordingly appealed to Churchmen outside the diocese to aid in the preservation of one of the most venerable memorials of our National Church. The appeal proved successful so far, that the service of dedication, of which a full account is given later on, was held on Tuesday, September 22, 1896, in the presence of a truly remarkable congregation.

The Archbishop of Dublin was, from the first, desirous that this opening service at Kildare should be attended by representative Churchmen from England and from the Colonial Churches; and it had also been in his mind for a long time that

a visit of the Archbishop of Canterbury to Ireland would be attended with the happiest results. He suggested to his Grace that if he could see his way to spend a few days in Ireland in September 1896, and preach at the first service in the restored cathedral, it would be not only gratifying to many personal friends, but encouraging to all Irish Churchmen. The Archbishop of Armagh warmly seconded Lord Plunket's invitation, which was at once accepted by Archbishop Benson, as soon as he found that his other engagements made the project feasible.¹ When Bishop of Truro, Dr. Benson had taken a warm and enthusiastic interest in the building of the new cathedral there; and it was mainly owing to his influence that this, the first work of the kind undertaken in England since the Reformation, was brought to a successful issue. He had also written an important and weighty essay on the office of cathedrals in the work of the Church,² and had always recognised the grave importance of such centres of spiritual life in a diocese.³ It was therefore peculiarly fitting that he should be present at the completion of a work such as that of Kildare, not only as the official representative of the Church of England, but as the Bishop who had done so much in our generation to increase the usefulness of cathedral establishments.

¹ See p. 111, *infra*.

² *The Cathedral, its necessary Place in the Life and Work of the Church* (Murray, 1878).

³ See p. 112 *infra*.

When it was heard that his Grace was coming to Ireland, invitations were not lacking that he should visit other parts of the country besides Dublin and Kildare, and a short journey in the north of Ireland was arranged, which, originally planned as a holiday tour, proved in the sequel to be something like a State progress.

CHAPTER II

DUBLIN

ON Thursday, September 17th, 1896, the Archbishop of Canterbury and Mrs. Benson, accompanied by the Rev. E. L. Ridge, M.A., Domestic Chaplain to his Grace, crossed from Holyhead to Kingstown by the mail steamer. The weather was unfortunately very bad, and there was a heavy gale blowing, which must have given the visitors, at the outset, a very unfavourable impression of the Irish Sea. The boat being nearly two hours late—a rare occurrence—they did not arrive at Kingstown until 6.30. Here they were met by the Archbishop of Dublin, and were taken by him to his country house at Old Connaught near Bray.

Friday was spent in visiting various places of interest in the neighbourhood of Bray. In the morning the Archbishop of Canterbury and Mrs. Benson were driven to Powerscourt Waterfall and the Dargle, a pretty glen hard by. The party lunched with Lord Powerscourt, and returned in the afternoon to the vicarage, Bray, whence they paid a short visit to the beautiful church, built some

thirty years ago by the exertions of the Vicar, the present Archdeacon of Dublin. Before leaving, Archbishop Benson said a short collect, and gave his blessing to the church and parish. The party then drove to Kilruddery, the residence of the Earl of Meath, who with the Dowager Lady Meath and Lady Kathleen Brabazon was present to receive them. In the evening there was a dinner party at Old Connaught House.

On Saturday the Archbishop of Canterbury and Mrs. Benson, with Mr. Ridge, proceeded to Dublin, where they were the guests of the Provost of Trinity College, Dr. Salmon, until Monday. In the morning the Archbishop, who was eager to see all that Dublin had to show, drove with his chaplain to see the curious old church of St. Audoen ; and in the afternoon he made his first public appearance in Ireland at a great meeting held in the Metropolitan Hall in aid of the Restoration Fund of Kildare Cathedral.

The Archbishop of Dublin presided, and after prayers had been said by the Dean of St. Patrick's, his Grace opened the proceedings by reading a telegraphic message from the presiding Bishop of the American Church and the Bishop of New York, as follows :

Fraternal and affectionate congratulations from American bishops to bishops, clergy, and laity of the Irish Church on the reopening of Kildare Cathedral.

His Grace then read the following letter from the Archbishop of York :

My dear Archbishop,—I should wish to offer you my heartfelt congratulations on the great work which has been accomplished in the restoration of the ancient cathedral of Kildare. Although I have not been in Ireland for more than forty years, I have never ceased to take the warmest interest in the Irish Church, and I have from time to time been gladdened by tidings of her spiritual growth and progress, notwithstanding the difficulties and discouragements which must have followed upon the adverse legislation of 1869. It would almost appear that, under the good hand of GOD, these things “have in some sense fallen out rather unto the furtherance of the Gospel.” I shall be with you in spirit at your interesting service on Tuesday next, and shall rejoice to think of it as a happy evidence that there is still a United Church of England and Ireland, while the presence of our brethren from abroad will bear testimony to the truth that when one member of the body is honoured all the members rejoice with it. Be assured of my prayers that your restored cathedral may be far more than an architectural achievement, and that it may have in it something of a sacramental significance as the “outward and visible sign of an inward and spritual grace.”—Believe me, my dear Archbishop, to remain always most truly yours,
WILLIAM EBOR.

After speaking of the unprecedented character of the meeting, at which were present bishops from Scotland, Australia, and Africa, as well as a representative of the American Church, the Archbishop of Dublin offered the Archbishop of Canterbury “in the name of the Irish Church a hundred thousand Irish welcomes,” and added, “rest assured,

your Grace, that Irish welcomes come from the heart." He proceeded :—

"And now, to pass to the subject that is more immediately before us, I look upon this meeting as emphatically a demonstration on behalf of the Church of Ireland ; but, when I speak of demonstration, I hope I shall not be for a moment supposed to say that it is a demonstration involving anything like antagonism or ill-will to our brethren of other denominations in this land. Of course we are bound to stand by our rights, and to put forward our claims, but I hope we have come to find, thank GOD, that it is possible in these later days for us all, without diluting or concealing our own opinions, to speak out honestly what is in our hearts, and yet to do so with candour, with forbearance, and with brotherly love. In other words, I think we have learned in this country by this time that it is possible to speak out, and yet not to fall out by the way. More than this, I am thankful to know from my own experience how possible it is, after we have openly discussed these questions between us, to meet together in social intercourse, and to co-operate for the common good of our fatherland.

"I have now a word to say, first as regards the See of Canterbury, secondly with regard to St. Brigid, and thirdly with reference to the cathedral which bears her name.

"Now as regards the See of Canterbury—this is not the first time that occupants of the See of

Canterbury have been invited by occupants of the See of Dublin and Armagh to discharge brotherly offices in this land. I would refer, in the first place, to the fact that a visit was paid to us by your sainted predecessor, the late Archbishop Tait, a model, in my mind, of a Christian prelate. On that occasion he preached in the cathedral of Armagh, and he took part in a meeting of the Protestant Orphan Society in the diocese of Meath, at which I had the privilege of presiding. At the same time his visit was one that had been taken for the purpose of rest and quietude—I am afraid, your Grace, I can't say that this has been altogether the tendency of the invitation issued to you. There have been, going further back into the centuries, very often negotiations between Archbishops of Dublin and Archbishops of Armagh, and Archbishops of Canterbury, but if I may venture so to say, they were negotiations which took place under very different circumstances from those by which we are now surrounded. Upon that occasion the See of Canterbury was under foreign control, and the invitation came from this country to the Archbishop of Canterbury, asking if he would help some of us in this Church to bind ourselves under the same yoke. Now the case is altered. The invitations come from one free and independent Church to another free and independent Church. You, my Lord Archbishop, are asked to come here, not to bind upon us the manacles of foreign control, but to bind more closely the ties of sisterly love and goodwill. I have heard

that there are some timorous persons who imagine that your Grace's visit to this country has been prompted by some latent or furtive desire to pave the way for patriarchal control over this Church of Ireland. Well, my Lord Archbishop, if I were obliged to serve under another Archbishop, I know none that I would rather choose than yourself. But I decline, if you allow me to say so, even so great a privilege. What your Grace has come here for, as I have already said, is to promote unity, but it is not a unity which is to be purchased by bartering that liberty which we have earned at so costly a price, and which we feel ourselves bound jealously to preserve.

“And now one word about St. Brigid. Among the very fanciful—and some of them very beautiful—legends recorded of this saintly woman this, I think, at least stands out, that she was one possessed in a rare degree of purity, of wisdom, and of evangelical zeal. That quality of purity has made her dear to Irishmen and Irishwomen of all denominations in this land, for, whatever may be our faults, certainly that quality of purity has, I am thankful to say, been prominent among the women of this land. But, some will say, ‘Why should you be so anxious to exalt St. Brigid? St. Brigid was not a Protestant.’ Well, I readily admit that she was not a Protestant, for in her time those innovations had not crept in against which our Church afterwards found herself compelled to protest. But this I

think I may assert—she was not a Roman Catholic ; for seven hundred years had to pass before the Church she so honoured became subject to the Papal yoke. Well, what was she? She was a Catholic. And that is what our Church of Ireland is. It is the Church Catholic and Apostolic, and just because it is Catholic and Apostolic it is bound to protest against all those novelties whereby primitive truth can be overlaid or defaced, and therefore it is not only Catholic and Apostolic, but, as our preamble tells us, it is Reformed and Protestant as well.

“And now one word about the cathedral which bears St. Brigid’s name. My Lord Archbishop, I hope you will not be led away to suppose that we have anything very grand to show you in that cathedral. A sum of £12,000, by which that cathedral was raised from ruins, can’t be expected to work miracles. There is nothing very grand either in its proportions or in its internal decoration. But this I will say, that it is an outcome of real self-sacrifice, and as such it has a value all its own. Perhaps it may not be known to all who stand on this platform that it is not only in the case of this cathedral that the Irish Church has shown its desire of late years to do reverence to the House of GOD. I have myself instituted special inquiries with this result, that during the last fifty years, and especially those later years which have elapsed since our separation from the State, it appears that not less than half a million of money has been

spent on the erection or restoration of our parish churches, and another half-million upon the erection or restoration of our cathedrals. I have documentary evidence to verify what I have said.

“I am happy also to be able to state that while we have ever been anxious that there should be order and decency and beauty within the churches of our own land, we have not altogether lost that fervour of evangelical zeal which has been bequeathed to us as an heritage from the past. It was only on Wednesday night last that I stood in this very place at a meeting where, I think, some four thousand people must have been gathered together, and the object of that meeting was to wish a fond farewell to no less than twenty-eight missionaries going forth from this our own Church to foreign lands. And am I venturing too much, my Lord Archbishop, if I say that this fervour of missionary zeal which characterised the Celtic evangelists of the past has left its impress, not merely upon the Irish Church, but upon the Anglican communion at large? That communion, I think, is distinguished by the combination which we find in it of apostolic order and of evangelical truth and zeal. I believe a great deal of that apostolic order results from what was brought about by the occupants of the See of Canterbury, and not least by St. Augustine, and Theodore, his successor. But along with this Church order which we witness throughout the Anglican communion, we find this evangelical zeal. No communion can point to a longer roll of mis-

sionaries who have been sent forth or are waiting to go forth on behalf of the cause of evangelistic work. I do not know whether the principle of heredity applies to the evolution of a Church as well as of an individual, but I do believe that this missionary zeal which is to be found in the Anglican communion at large is due very much to that Celtic element which was so largely prevalent throughout the Church of England in the earlier stages of its life."

After some concluding remarks, his Grace called on the Archbishop of Canterbury to propose the first resolution. Archbishop Benson received a most enthusiastic greeting, the whole audience standing up and applauding again and again. He said :

"My Lord Archbishop, my lords, ladies, and gentlemen,—I need not assure you that I am very deeply touched by the kindness of the reception which you have given me. I could only wish from my heart, and I could most earnestly pray, that anything I could do for the glorious and struggling Church of Ireland should deserve such a reception. However, I will leave that part of the subject now, and, with your kind permission, will read to you at once the resolution which has been put into my hands. It is as follows :—

" 'That we render herewith thanks to Almighty GOD for the completion of the work of restoration whereby the cathedral of St. Brigid in Kildare has been raised, almost anew, from a condition of ruin

and reproach. We earnestly hope and pray that this good work may tend to the welfare of souls and the glory of GOD, and we further trust that the cathedral so restored may henceforth continue to witness, even in greater measure than before, to the antiquity and historic continuity of that branch of the Church Catholic to which we have the privilege to belong.'

"My Lord Archbishop, there is matter in that resolution for a volume, for a large volume of the greatest interest. I am very thankful to see that the resolution begins in so solemn a tone, and that you render thanks to Almighty GOD. It would be a sad reproach to us to-day if we did not see the finger of GOD in the events of the last few years in this Disestablished Church of Ireland. Your Grace said that there was not much to show in the cathedral of Kildare as we shall presently see it, and as many of you have, no doubt, seen it already. There is one most magnificent thing you will see there—one of the most magnificent things that the human race can show—and that is self-sacrifice, and self-sacrifice of the noblest and most encouraging kind. You know that when Hannibal's army lay outside the walls of Rome the fact that produced the chief impression on the great commander's mind, and made even that mighty spirit hesitate, was the fact that he heard that, while his army lay there, a field was sold within the walls of Rome for the same price that it would have fetched in the days of peace. The restoration of the

cathedral of Kildare, undertaken in just the lowest and most discouraging hour, is like the selling of that field. It is a voice from Ireland saying that the Church of Christ should not be hindered in this land by anything that had taken place in past times, but that she would go on her way rejoicingly and proudly in the strength of a firm heart and in the knowledge that she has a providential hand with her in adversity as well as in prosperity.

“Your Grace has spoken of the visit of a former Archbishop of Canterbury to this country. I am quite sure that the incident to which you have alluded in connexion with the circumstances under which the present visit was undertaken has drawn forth far greater sympathy than it was worth, for I assure you I have shaken hands with nobody since I came here that has not shown far too much sympathy in regard to the difficulties we experienced in arriving here. But those visits in former times were indeed very remarkable when contrasted with that of the present visit. Here sitting together you see the Primate of All Ireland, the Archbishop of Dublin, and myself; and I believe that one of the last occasions on which these three met together was when the Archbishop of Canterbury was called upon to consecrate an Archbishop of Dublin in defiance of the Archbishop of Armagh. The Saxon came to consecrate the Dane much against the wishes of the Celt; but I believe that the Archbishop of Armagh soon thought better of it,

and that the three were united in the same fraternal embrace which is represented here to-day.

“The gravity of this resolution is, I hope, taken home to every heart. I hope we are all really thankful to GOD and that we yield up our hearts in thankfulness to Him for His gracious providence since the time when the restoration of the cathedral of Kildare was begun. During the time of the work some self-sacrifice has been accomplished. It is just now fast reaching its close.

“The end of the resolution contains a very important part of our whole creed, of our faith, of our common purpose. The cathedral of Kildare is, according to this resolution, to bear witness to the historic continuity of that branch of the Church Catholic to which we have the privilege to belong. Yes, that is what we have there. That is what we assert, and that is what we believe. We have open documents to prove that this Church of Ireland as it is to-day is the true, the only true and legitimate, successor of that Church Catholic in which St. Brigid and those other great names worked. It is a historic continuity which has been asserted through trial, through blood, through enormous sacrifice; for we may not shirk the distinct assertion that there was a long and a very severe struggle to be rid of the yoke of Rome, to restore our Church to that same condition, with respect to the Church of Rome, in which, acknowledging its seniority, its nobleness, its great service to the whole world, we distinctly refused its jurisdiction

and its authority. That great struggle ended for you and for the sister island in a very different way from that in which it ended in other countries. France, Spain, and Italy had the same zeal for the Reformation, but the iron hand was too strong for them, and reform was crushed out which here flourished, and which makes us, perhaps, to-day what we are.

“It is a difficult—it is a painful—page in our old annals to go through, but I think we may state what happened succinctly in some such form as this. First of all, England accepted the power and assistance of the Church of Rome, believing that it would be a source of strength to herself as a Church and to the country as a kingdom. Having accepted it in that manner, an effort was made to impose the bond on Ireland in the honest belief that the same privileges would be obtained here. But what happened? Accepted as a strength by us and bound as a link of iron on you, it proved to be a weakness and decay, and our forefathers in both countries by the grace of GOD renounced the alien jurisdiction. The contrary has been asserted in defiance of history, and this very day¹ the papers tell us of another new defiance of history on the part of that great Church, a new defiance of history which is perfectly in accord with all we knew of Rome before. We could not imagine, we could not reasonably expect, that the present authority of the

¹ The papers of September 19th published the findings of the Papal Bull on Anglican orders.

See of Rome would be asserted in contrariety to so much that has been asserted in that See heretofore. But it may be, and I trust it will be, a most serious lesson; it may be a lesson of the greatest possible value to those who have been led in quiet years to believe that the Church of Rome has become other than it was. Thus, while you will live, as your Archbishop has exhorted you, in the greatest charity, the greatest amity and peace with all who are without, you must never forget the magnificent inheritance that is all your own from St. Brigid and St. Columba, and belongs to nobody but yourselves. This St. Brigid, whose name is honoured here to-day, has been well known in many countries far and wide. Her disciples and her followers have left their name and their work in many institutions over the whole of Europe, and her name shall be honoured still, and shall be well known in countries which it has not yet reached, for I heard a bishop from Australia say this very morning that when he returned to Australia he would commemorate this meeting and Kildare by founding a church of St. Brigid. You will be sure to cherish in your hearts this ancient fane. You will observe to teach your children that your Church is a Church of historic continuation, and is the same Church as it was in the days of St. Brigid. We in England, I do not know how it has been with you in Ireland—surrounded by adverse interests you, perhaps, have been more careful—but we in England have not been careful enough to

teach our children and the mass of our people the history of the Church of England. I hope we have awakened lately to this matter, and we are now intending to do it far more thoroughly. To you the appeal comes most strongly, and you cannot justify those four words,¹ 'Catholic,' 'Apostolic,' 'Reformed,' and 'Protestant,' unless you teach everybody you have to do with 'Why you are what you are.' And as the name of that great missionary, and mother of missionaries, St. Brigid, has been honoured in every country of Europe, so now to-day there are gathered together to meet you and rejoice with you representatives of all the continents of the world but one, and I cannot help thinking that we shall turn up an Asiatic bishop some way. There is a bishop from Scotland, there is a representative of the Bishop of New York, there is an Australian bishop, and just as I came in at the porch of this fine building of yours I was seized and shaken by the hand by a bishop out of Africa.² So that I trust a bishop out of Asia will somewhere be heard or found before we are done. All these countries are of one mind, those bishops are all of one mind, and they represent a great mass of the bishops, who are all of one mind.

¹ This was said in immediate reference to a motto which was displayed on the wall opposite the platform, viz., "Church of Ireland, Catholic, Apostolic, Reformed, and Protestant."

² The Bishop of Likoma (Dr. Hine) who was present at the meeting.

“There was a great father of the Church in the third century¹ who drew out accurately a scheme under which we should live. He left us one or two of the most magnificent sayings. He tells us how to live in unity and perfect amity though we might differ greatly. As he said, *Salva communione Diversa sentire*, that is to say, ‘Preserve true communion and yet allow for differences of opinion.’ This, the principle for which his whole life was spent, was nothing like subjection to the jurisdiction and authority of any other Church, however large, however powerful it might be in civil, commercial, and Imperial advantages. He said the Church was rightly ruled and rightly taught, not by one person sitting on one throne, but by those to whom he looked—the bishops—the widely-dispersed body of bishops. The Church, he held, was unity, it was fraternity, but it was under no one dominion.

“Having said this much, I hope you will allow me to comment on one word which my dear friend the Archbishop used. He said you jealously intended to preserve your liberty. I only ask you to drop that word ‘jealously,’ for there is no occasion for it, as I am not at the top, the bottom, or the middle of anything like a patriarchal conspiracy to rob you of it.”

The resolution was seconded by the Bishop of Glasgow (Right Rev. Dr. Harrison), who spoke of the close connexion between the Church of Ireland

¹ St. Cyprian.

and the Church of Scotland, both in the past and in the present.

The next resolution was moved as follows by the Bishop of Ballarat (Right Rev. Dr. Thornton) the senior Bishop of Australia :

“ That inasmuch as the restoration of the Cathedral of St. Brigid is an event affecting the honour and interests of the Church at large ; and seeing that the members of the Church of Ireland in the diocese of Kildare have contributed largely according to their ability towards the completion of that work, this meeting confidently hopes that liberal help may be forthcoming from other sources, and that thus the amount still required to free that Cathedral from debt may be speedily secured.”

In the course of his speech the Bishop said that he had ministered for twenty years under an unendowed and unestablished Church, and however great the financial disadvantages of such a Church might be, he was not prepared to say that its conditions were detrimental to its spiritual prosperity and well-being. He would be sorry to take any price for the freedom of administration and government which they enjoyed in Australia, for the power to promote reform and the power of adaptation to circumstances, so difficult to secure where there was connexion with the State. History often illustrated the truth of the Chinese saying, “ We meet adversity, and we find benediction.”

The resolution was seconded by the Venerable Archdeacon Johnston, of Richmond, who was the

delegate of the Bishop of New York, and represented the Episcopal Church of America on the occasion.

The Archbishop of Armagh proposed the last resolution, viz. :

“ That we, the members of the Church of Ireland present at this meeting, desire to tender a heartfelt welcome to the Archbishop of Canterbury and to the other representatives of the Anglican communion, who, at no small inconvenience, have so kindly consented to visit our shores and take part in the re-opening of the cathedral of Kildare ; and we confidently hope that this token of goodwill and sympathy will tend largely to strengthen those ties which ought ever to link together all the branches of that world-wide communion in the bonds of sisterly unity and godly love.”

His Grace eloquently spoke of the danger of measuring the value of human undertakings solely by their obvious and present utility, and of the lesson in Church history which was being conspicuously taught by the purpose for which they were assembled. He concluded with these words :

“ It is well-known what his Grace of Canterbury has done for cathedral buildings. We have all heard of Truro and the £100,000 which his Grace was the means of raising ; and we know how thoroughly he has grasped, amongst other subjects, the subject of cathedrals and their work. It is not flattery which leads me to say this, and I am

sure the audience think with me, that his Grace has done some things far better than that ; he has done much in unifying and consolidating the spiritual fabric ; he has done much in making peace amongst jarring factions and avoiding the falsehood of extremes ; he has done much in teaching men who did not think exactly the same way to love one another and work with one another. It is scarcely an exaggeration to say of the guest of the Irish Church on the present occasion that he is one of the greatest spiritual judges of the time. Napoleon said of himself, speaking of one of his greatest battles, that it was his chief performance as a warrior, because that all the time from beginning to end he had his finger on the pulse of the battle. So it is with the Archbishop of Canterbury ; he knows the tendency of the times and the strength and weakness of parties, and he is able to keep his finger on the pulse of the battle."

The resolution was seconded by the Earl of Drogheda, and was passed by acclamation.

The meeting closed with the Benediction, pronounced by the Archbishop of Canterbury.

An enthusiastic crowd was in the street when the Archbishop left the Hall, which loudly cheered him as he was driving away. This demonstration on the part of the populace seemed especially to gratify his Grace.

In the evening there was a dinner-party at the Provost's House, where there were present to meet

the English Primate, amongst others, the Lord Chancellor of Ireland, the Archbishops of Armagh and Dublin, the Bishops of Meath, Ballarat, and Glasgow, and the Deans of St. Patrick's and Christ Church, with some of the Fellows of Trinity College.

On Sunday morning, September 20th, the Archbishop of Canterbury was at Christ Church Cathedral, where there was an overflowing congregation. The anthem was Mendelssohn's "Hear my prayer"; the rest of the music selected being by Irish composers, viz. *Psalms*, J. Robinson; *Service*, Stewart in E♭, *Introit*, "O Jesu, Lord most merciful" (Ryðer), and *Communion office*, G. F. Horan in C. The Archbishop of Armagh preached the sermon in aid of the Kildare Cathedral Restoration Fund;¹ and the Dean (Very Rev. W. C. Greene) was the celebrant. There was a very large number of communicants, and the Archbishops of Dublin and Canterbury took part together in the administration of the elements until all had communicated. The Bishops of Limerick and Clogher were present in their robes.

The Benediction was pronounced by the Archbishop of Canterbury.

¹ Sermons were also preached on this Sunday morning in aid of the Kildare Cathedral Restoration Fund at St. Stephen's, Dublin, by the Bishop of Glasgow, and at St. Matthias', Dublin, by the Bishop of Ballarat.

In the afternoon the Archbishop of Canterbury preached to an enormous congregation at St. Patrick's Cathedral. Long before the hour fixed for the commencement of the service, the church was filled, and hundreds were unable to gain admission. Among the bishops present were the Primate of All Ireland, the Archbishop of Dublin, the Bishop of Meath (Dr. Peacocke), the Bishop of Limerick (Dr. Graves), the Bishop of Clogher (Dr. Stack), and the Bishop of Ballarat (Dr. Thornton).

THE SERMON

I Cor. xii. 1 :

Concerning spiritual gifts, brethren, I would not have you ignorant.

“ I have promised and I most gladly fulfil the promise, to bespeak your generous gifts this afternoon on behalf of your restored cathedral of Kildare. That restoration is the fruit of so much self-sacrifice that I cannot doubt that all will be ready to pour the last corn and wine and oil upon the offering. That restoration is such a memory of the courage with which the Church of Ireland began the world again after her impoverishment that it will be a triumph to complete the historic memorial. That restoration is such a pledge that the Church of Ireland will stand on the old paths and maintain the solemn worship of GOD, and be ever rekindling the primitive zeal for the conversion of men, and

the discipline of godly lives, that as believers in the Lord, we shall love to strengthen His Church with all the means and appliances of faithful ministering. And, now, as I am allowed the valued privilege of speaking more at length at Kildare itself of the cathedral, and its first foundress, of its centuries of Christian work, and having spoken thus briefly, I would turn to think of the vast, broad basis on which we and our immediate occasion stand ; to think of the spiritual gifts with which Christ has endowed His people for all His works ; to think not only of why we should offer, why we may take courage, why we should worship in purity and work in charity, but of the heavenly gifts which we have received for the living of such lives in such a spirit of courage and devotion.

“ ‘Concerning spiritual gifts, brethren, I would not have you ignorant.’ ‘Spiritual gifts’—*i.e.*, the special, extraordinary miraculous gifts, as they are now regarded by most people—but gifts with which the Church of *that* day was familiar. Most of us must feel it to be a very interesting question whether these gifts are extinct ; if so, when they became extinct, and whether there is any probability of their revival. When the Apostle says he does not wish Christians ‘to be ignorant concerning them’ he, of course, does not mean that they knew nothing of them, for he goes on to speak of them as usual phenomena in their assemblies—the speakings with tongues, the interpretation, the prophesying. So

that what he means is that they did not thoroughly understand them, did not see the principle and the bearing of them, not that they were unacquainted with them. That possibly is the case with some of us. And, as his Epistles are written for all time, he most likely considered that it would be always good for the Church to think about them.

“Are the gifts, then, themselves extinct? Or is it only some phase of their manifestation which has gone by, if it *has* gone by? It would be difficult to think that they are themselves gone, when the first three out of nine mentioned in verses 7–9 are ‘wisdom, knowledge, and faith.’ *These* cannot have been intended to be temporary.

“And the Apostle does not speak of what was going on as a new creation, a new endowment, an addition to humanity. He calls it a *manifestation* of the Spirit; that is, a making plain, a bringing out, a putting in evidence, of the presence of the Divine Spirit which was in all Christians. How simple is the first thing which he mentions as the gift of the Spirit! He says, ‘No man can say that Jesus is the Lord but by the Holy Ghost.’ The first, most elementary, expression of my conviction that there is in Jesus Christ something which entitles Him to my homage, as standing alone among, yet above, mankind, is the stirring of the Holy Ghost within me. The confession of my lips that there is in Him that which ought to give Him the mastery of men’s souls, my acknowledgment that He has no equal among the children of men—

even this first intuition—long before we learn the consequences which flow from the fact—even this is a gift of the Holy Ghost.

“Now, if we just carefully look at the nine forms of gift—there are nine—which he here enumerates, we shall not fail to observe that they none of them are utterly unknown things to us, brought from some far-off unknown sphere. They are not magical ; not the unnatural upsetting effects of talismans and amulets, not things the possession of which would make men not to be men. But they are all of them intensifications, under the strong influences and emotions of the Spirit, of gifts which lie woven in the nature of all of us. They are these—wisdom, insight, faith ; healings, powers, prophecy, ; discernment of spirits, kinds of tongues, interpretation of tongues.

“I need not pause on the well-known fact to be found in any commentary, that ‘prophecy’ does not mean ‘predictions’ (even if they are at all included), but what we should call preaching—declaring the principles of Christian society and duty and religion, truths of GOD’S character and dealings. I need not dwell on the fact that ‘tongues’ do *not* mean ‘foreign languages,’ but very exalted, rapt, ecstatic utterances ; the printing of your Bible itself shows that the word ‘unknown’¹ is simply an insertion of our translators.

“Now we recognise that most of these powers or gifts here named are certainly still existing among

¹ See 1 Cor. xiv. 2 : “an *unknown* tongue.”

great men and good men. Faith, insight, discernment of spirits, we have these gifts among us still. We also see, from what follows, that men at Corinth could and did misuse their gifts, even when they were divinely quickened. They could, and did, employ their gifts in irregular, inconsiderate ways, just as men may misuse gifts of genius, or any talent. The gifts became their own, and they sometimes used them not to edification but to confusion. All this appears in the course of this twelfth chapter. They could, and did, use their powers (when so glorified and exalted) to increase their own impressiveness, even to feed their own vanity. St. Paul has to point out to them that GOD was not a GOD of confusion, but of order. The employment of these lofty powers was capable of regulation and self-control, and had to be controlled if GOD was to be glorified in His own gifts.

“Next. Even if ‘the gift of healing’ and what are specially called ‘powers’ seem to us at first sight to belong to some non-natural class of facts, outside human nature, we shall perhaps not think so if we consider the strange glimpses that we sometimes get of moral and spiritual forces, the peculiar indications of latent powers in our nature, which are not yet brought into the line of natural laws as we know them, the apparently incredible phenomena which scientific men do not deny, the almost familiar things which are called roughly ‘the influence of mind over matter.’ Evidence abounds for the reality of unusual facts occurring

when the spirits of men, and of whole classes of men, are brought with strong emotion under the dominion of exciting and exalting ideas. When in modern times we are confronted with startling phenomena among ecstatic sects, or among visionary ascetics, we do not deny the possibility of the facts. We may not be always sure of the evidence ; but if the evidence is good we recognise their probability. What we want is further evidence that it is not human nature playing on itself, stirred by itself. We require that the sect or the vision should justify itself by its fruits, that it should work some great deliverance, that it should really promote the true unity of men, not merely add a sect to sects or an order to orders. We accept the wonders only for what they may be worth ; we require more to prove to us that there is really an unearthly, a transforming, glorifying, unifying presence of the Divine.

“We who in heart and soul believe that the Apostolic age was a real point of newly-revealed contact with GOD and His Love and His regenerating, inspiring Personality, are sure that then that happened of which we see traces on smaller and lower occasions ; and we recognise a practical working reason why it should have happened when the old world was to be converted to a new world. The things done were for ‘a sign,’ St. Paul says, ‘not to them that believed, but for them that believed not.’¹

¹ See 1 Cor. xiv. 22.

“The strongest argument for Christianity (it has been well said and often repeated) is Christendom. With all the sins and sorrows of its history—perhaps all the more *because* of them—it is Christendom itself which establishes and extends Christianity. But this greatest argument was then wanting. There was no Christendom. There were neither the Christians nor the organisation to convince and to affect. And there being no Christendom, with its far-reaching and penetrating system, to be its own unresting missionary, the Spirit of Christ which is in the Faith breathed upon the chords of this our sympathetic nature, and drew the strange music out of this Æolian harp of humanity, which strangers perforce stood still to listen to until ‘they fell upon their faces and confessed that GOD was in it of a truth.’¹

“I hope, then, that we have seen now that what are called the ‘gifts,’ the spiritual gifts, represent to us not *additions* but *intensifications*. There was, among them, no new thing alien to or unknown to our nature. There was the bringing out into relief and brilliance forces that lie low and dark but real in man. These were intensified to a white heat by contact with Christ. But now, in our day, contact with Christ has to prove itself, not by fierce arrest of attention among those that had never heard His Name, but by wisdom, strength, truth, consistency, by lives led in the Faith of Him, among those that have heard His Name all their lives. To these,

¹ See I Cor. xiv. 25.

altered character would be a surer proof that we are in touch with Christ than the most striking spectacle of wonders that we could exhibit.

“But are we at a disadvantage as compared with those rich days of spiritual gifts? Are we worse off than the first believers? There are planets so near the sun that they are almost invisible in his light, and almost molten with his heat; but the spectrum tells us that they are of the same material as our gray, cloud-laden earth. And earth is the region where only we conceive of life as carried on under the best conditions. If we realise that our souls and natures possess the solid powers and substantial realities and faculties of life unto Christ, we shall not feel ourselves at a disadvantage compared even with those in whom our earthly elements were quickened into dazzling flame.

“We, too, have among us wisdom and knowledge and faith ‘by the same Spirit.’ Gifts of healing belong to those who can comfort and soothe and animate—who can so reduce the fevers of passion and so enkindle courage that this very frame of flesh grows more temperate and more strong. We read of miracles, but we have Christ’s word for it that ‘Greater things than these shall we do, because He is gone to the Father.’¹ And these are greater things. As then one uttered the ecstatic language and another interpreted it, so now the deepest thinkers of modern time, of our own day,

¹ See St. John xiv. 12.

are often not able to express themselves in the language of the people, and yet by the help of interpreters, friends and followers and readers, the deep difficult thoughts of one generation become the very axioms and proverbs of the next. The truthful popularising of great thoughts is one of the greatest services that ephemeral literature renders. The 'discerning of spirits' is not a gift of the first century only. We owe to no one half the debt which we owe to those who see and explain the tendencies of movements, who try the spirits which lead this man and party this way and another that, who mark the excellences and mark the snares of religious schools of thought, and who by their discernment impose checks upon, or pour new life into, the spirit of their age.

"Does St. Paul, then, say that some 'manifestation' or other 'of the Spirit was given to *every* man to profit withal,'—that is, to use profitably for the Church and for man? How much more may we say that not the flame but the fire, not the intensification but the substance, not the startlingness but the solid reality of the divine Spirit's forces is given to every one *here* to use profitably for the good of all!

"'To use profitably *for the good of all*.' For in no other way can they be used as they are meant. St. Paul supplies the *illustration*. It is much more than an illustration, but we will see to that presently. Not without a touch of what we call the best humour, St. Paul says, 'The foot cannot say

to the hand, I have no need of thee.’¹ The discontented foot upon the dusty ground cannot say to the jewelled hand, ‘I shall go off to seek my own fortune, and leave you to your fate.’ The delicate hand cannot bid the tramping foot begone. A creature which were all one organ, nothing but eye or ear, would be an unspeakable monster. Hand and eye, foot and ear, are for action, for direction, for support, movement, warning, unbrokenly bound up in each other’s interests. They have no separate advantage or even existence, This is his bold, picturesque exposition of what sometimes appears as a late discovery—the ‘solidarity of humanity.’ No class, no individual, can possibly have detached or isolated interests. The contemptuousness or the selfishness of any class, the hardness, the bitterness, the supposed necessary antagonism, are all wrong. Conciliation, mutual approach, a desire to understand each other’s position, readiness to believe in each other’s wish to be just, all fairness, all frankness, make the only temper which makes such a phrase as ‘the solidarity of humanity’ to be more than cant. But Christianity has, ages ago, made them the fore-front of her teaching, and embodied them in her rites. This is the point of both our Sacraments. They are to teach, they are to work out in us our oneness. ‘We were all baptized,’ said the Apostle, ‘into one body. We were all made to drink (in the Eucharist cup) one spirit.’ However high and

¹ See 1 Cor. xii. 15 foll.

sacred other doctrines may be which are conveyed by those Holy Sacraments, this is the Church point—that classes and races all are one, barbarian, Scythian, bond or free, democrat, aristocrat, employer, employed—the Church is to make us one, not in word but in deed, and we have to see to it and find out how.

“We said just now that this lesson from the body is more than an illustration. And so it is. Members and membership are not a metaphor borrowed from the body and forcibly applied to society, as if to a wholly different kind of thing. All this creation is a parable itself of things spiritual. Its life and death, its beauty, its organisation, its interlocking of existences, are the expression in a material world of the facts of the eternal world. The body and the membership of the body set forth to us by the Divine intention, how necessary we are, each to the other, how we sin against our own lives and destroy our own right to *be*, when we are careless and inconsiderate, selfish and exclusive, intolerant and hard. ‘We are verily guilty concerning our brother,’ if we ever see the anguish of his soul and will not hear.

“How great is the duty that rests on us, to know what our gifts are and how to use them according to GOD’S will for the good of His children,—these solid substantial realities of gifts which are so much more important than the early Christian demonstration of them.

“Great, indeed, are the needs of men, great

among us. What awful needs are these—the ignorance and the wilful vice, and the vice that is almost enforced by evil social arrangements, the ruin of happiness, the defilement and the destruction of these beautiful strong bodies, the darkening out of the light of GOD’S countenance, as innocence gives way and men get absorbed in the endeavour to win the world at the cost of their lives here and hereafter, the exclusion of that knowledge of Christ which has had and has infinite power to order all things rightly. For, on the other hand, how great are the resources of GOD’S gifts in us if we would use them for the remedying of such fearful needs!

“Wisdom is not rare among men if they would speak out, and not look at folly and sin in distant or hopeless silence. Faith is not rare, but it is timid. It is too commonly locked up in the bosom, not confessed in the railway carriage or the office, but kept for quiet hours and sacred times and places. Yet the mission of Faith is to overcome the world. And then the Discernment and the gift of Utterance, and the wonderful power of Influence which so many have, and the healing, restorative Power, which manly and womanly characters possess. Alas! to what narrow circles are these beautiful endowments often restricted, although, when they overcome that shy shrinking, and speak boldly in the Name of Jesus, they are never found to fail.

“There are, indeed, many who recognise their membership of the body by sympathy with *sufferers*.

At no time, perhaps, has real suffering drawn out human sympathy so widely and so personally. But membership if Christ's cannot regard sufferers only. It must sympathise with sinners. He came Himself to call sinners, to seek and to save that which was lost. And as Christ, so must Christians work. But many think rescue useless if it were even possible, prevention hopeless when passion is so strong ; contemplate awful waste as a necessary condition of human life ; think selfishness an inevitable product of beneficial competition. But these are not Christian beliefs. Not only sufferers but sinners are entrusted to the tender mercy, not of clerics only, but of all.

"The unhappy people who find that estrangement from all their former life, disgrace, resourcelessness, are suddenly upon them ; they who sin secretly, and yet begin to perceive that every one is aware of it ; they who find that some evil thing has taken possession of them, though they loathe it ; they who find that appetite or covetousness or hatred or wilfulness indulged in thought has led to some sudden act which is a horror to them, and may lead on to they know not what—all these need the sympathy of the just even more than sufferers do. It was because the *just* would not consent to contact with them that Christ said He had no mission to *them*, and that their place in the Kingdom of Heaven was a doubtful one.

"We lament the divisions of our Church, of religious bodies of Christendom. What might not

happen if we were first all of one mind in striving against sin?—if our various and innumerable gifts were consecrated to winning men from sin? From sin they must be won before any other matters in dispute can be even discussed or have any vital interest for a vast proportion of our people. The first original call of the Kingdom of GOD was ‘that men should everywhere repent, and believe the Gospel.’ Conversion from sin to Life in purity and to Truth in purity—that is the first necessity. The call was spread, not by clergy and preachers only, but by all. It was the natural working of the members of Christ—to build up the body in love by that union which *every* joint supplieth.

“That such unity may one day be given to Christendom is the Eucharistic prayer of our own Church. But our Church, as she gazes, kneeling, on that fair vision of unity, sees, like St. John in the Apocalypse, that it is a city which has very deep foundations. It is no specious Roman unity, a bond broken once for all, a fact founded on fiction. The unity she prays for far surpasses that in length and breadth and depth and height. But we doubt not that its foundations are really being laid in patience and in growing knowledge, even as we pray evermore that all they that do confess GOD’S Holy Name may agree in the truth of His Holy Word and live in unity and godly love.”

The Benediction was pronounced by the Archbishop of Armagh.

The Archbishop and Mrs. Benson paid a short visit to the Deanery after service. Subsequently they were brought by the Archbishop of Dublin to St. Patrick's Nurses' Home, which they inspected, and with which Archbishop Benson expressed himself greatly pleased. It may be noted that in his *Essay on Cathedrals*,¹ the Archbishop had spoken of the importance of considering the care of the sick poor as a work which ought to be organised in close connexion with our cathedral establishments.

So ended a very busy but a very useful day. The Archbishop was seen and heard on this Sunday by a very large number of people who had no other opportunity of coming into contact with him; and his splendid presence and weighty words made a deep impression on the great congregations at both cathedrals.

¹ See *The Cathedral*, p. 139.

CHAPTER III

KILDARE

ON the morning of Monday, September 21st, the Archbishop and Mrs. Benson, after breakfast, walked over from the Provost's House to the Library of Trinity College, where they were received by the Librarian, the Rev. Dr. Abbott. They spent some little time in examining the wonderful illuminations of the Book of Kells and the other manuscripts of the Latin Gospels produced by the scribes of early Celtic monasteries. The Archbishop seemed to take real pleasure in the delicate details of the illumination of these beautiful books. A remarkable Pontifical formerly belonging to the Church of Canterbury was also shown to him by Dr. Abbott. It is important, as in the Ordinal no mention is made of the imposition of hands, the "porrection" of the chalice and paten being alone prescribed ; and was of course of especial interest at the time of his Grace's visit, as just then the Papal declaration on Anglican Orders was being

everywhere discussed.¹ After one or two other manuscripts, among them another Pontifical containing the form of service for the "Reconciliation" of Churches in which blood had been shed, had received a passing glance, it was time to leave.

The remarkable and unique collection of Celtic antiquities belonging to the Royal Irish Academy was next inspected at the National Museum, and then the Archbishop of Dublin carried off the Archbishop of Canterbury and Mrs. Benson to pay a short visit to the Church of Ireland Training College for Teachers at Kildare Place.

Here they were received by the Principal, the Rev. H. Kingsmill Moore, and the governors. The lecture rooms, library, and hall were inspected, and some interesting information was given to the Archbishop by Mr. Moore as to the origin and methods of the college. It appears from the records that sixty years ago a remarkable correspondence was carried on between the National Society of England and the old Kildare Place Society, which sensibly influenced, if it did not actually originate, the present English system of Government inspection of Schools. The Archbishop was specially interested in this curious piece of educational history.

There was, however, little time for conversation, as the Archbishops had made arrangements to

¹ In the margin a later hand has written some additional rubrics, one of which directs the imposition of hands on the newly ordained. See *The Book of Trinity College*, p. 167.

leave Dublin together by the 12.45 train on their way to the Earl of Mayo's residence at Palmerston in the County Kildare, which was to be their headquarters for the next couple of days. At Kingsbridge they were joined by the Archbishop of Armagh, and were met at the Sallins station by Mr. T. Cooke Trench, D.L., and the Earl of Drogheda, two of the most prominent members of the committee which had promoted the Kildare Cathedral Restoration scheme. The whole party lunched at Millicent, Mr. Cooke Trench's house, and in the afternoon were present at Evensong (it was St. Matthew's Day) at the beautiful little church of St. Michael and All Angels, Clane, which was built in 1883 by Mr. Trench. The three Archbishops and a large number of Bishops and clergy took part in the procession, prayers being intoned by the Vicar, the Rev. Canon Sherlock. The Archbishop of Canterbury had in attendance as his chaplain the Rev. F. Chenevix-Trench, Vicar of Orpington, a son of the late Archbishop Trench, and a near relative of the Squire of the parish.

A large party had assembled at Millicent after service to meet the Archbishop and Mrs. Benson; the weather was unfortunately so inclement that but little could be seen of the fine gardens round the house, and every one stayed indoors. About six o'clock the Archbishop of Canterbury and Mrs. Benson and the Archbishop of Dublin and Miss Plunket set out



Photo, G. M. Roche, Dublin.

THE CHURCH OF ST. MICHAEL AND ALL ANGELS, CLANE.

[l'ò face p. 50.

for Palmerston, Lord Mayo's house, where they dined and slept. During the drive thither Archbishop Benson, who had been looking out of the carriage window for some time, remarked upon the peacefulness of the scene, and added, "I have been looking to see if I could find anything that could remind me that I was not in England." The country all around Kildare is, indeed, very like that in the English Midlands; and there is nothing distinctive of Ireland save perhaps the greenness of the grass.

In the first chapter something has been said of the work of restoration that has been accomplished at Kildare. It was on Tuesday, September 22nd, that the opening service of dedication was held, and the day was one not to be forgotten by those who were privileged to be present.

Service was announced to begin at 11.15, but long before that time crowds of people had come, some from great distances, to secure early admission to the church. The three Archbishops and their party came by train from Sallins, and arrived punctually at Kildare. But the number of Bishops and clergy present was so great that it was nearly a quarter to twelve before the procession could be marshalled and the service begin. The choir was reinforced by a large body of choristers and vicars-choral from the Dublin cathedrals, and Mr.

Marchant, the organist of St. Patrick's, had charge of the music, which was most impressive and beautiful. In the procession, besides the cathedral chapter, there walked the Bishops of Meath, Limerick, Ossory, Cork, Clogher, Glasgow, Ballarat, and Likoma, in addition to the three Archbishops with their chaplains, and a number of other dignitaries from all parts of Ireland. The Dean of St. Andrews, at whose invitation the Archbishop of Dublin had preached some years before at the reopening of the Cathedral of St. Ninian, Perth, was also present.

The processional hymn was "The Church's One Foundation," and after the opening prayer of dedication had been said by the Archbishop of Dublin, Morning Prayer was intoned by the Rev. Canon Hogan, B.D., precentor of Christ Church, Rev. S. P. Smithwick, and Rev. J. L. Jesson. The Lessons were read by the Bishops of Glasgow and Ballarat, and the Communion Office (Stainer in A) was sung by the Dean of Kildare (Very Rev. G. Y. Cowell) and the Rev. T. E. Winder, succentor of St. Patrick's. The number of communicants was over two hundred, and the service throughout, although very long, was most affecting. The sermon was worthy of so great an occasion, and was preached by the Archbishop of Canterbury.



Photo, G. M. Roche, Dublin.

[To face p. 52.]

THE CHANCEL OF KILDARE CATHEDRAL.

THE SERMON

Hebr. xiii. 1 :

*Let brotherly love continue ;
or, more literally,
Let love of the brethren remain.*

“ The two renderings are not so similar as they may seem to be. From the love of the brethren, cherished and exercised, springs the still more selfless and catholic spirit of brotherly love. It rises like the summer scent of a field which the Lord had blessed, and is carried far from its own birthplace and diffused by the gentle air. It is this character which our common version recommends—‘ Let brotherly love continue ’ ; but the Apostle’s own words caught it at the earlier point—‘ Let love of the brethren remain.’ And the word ‘ remain ’ seems to mean that there had been certain risks of its being interrupted. It reads as if the painful trials of the brethren, spoken of in other places of the Epistle, were producing something of impatience with each other—natural, but not blessed—for everything was likely to fail if the love of the brethren ceased. ‘ Let it remain,’ he writes. The ‘ love of the brethren ’ is no question of private piety or religion. In how many respects is it a public question ? There is the thought of Christendom at large. There is the thought of enlarging the brotherhood in the conversion of other nations.

There is the thought of the poor. There is the thought of union in faith and worship. Ah! there are great public questions included in the thought of the love of the brethren. Our own is a time of varied misgivings and doubts, currents and counter-currents of faith, assertions that Christianity is not making much progress, anxieties as to proving whether it is, at home and abroad. We know we are surrounded by a cold sea of indifference, in which we know that we ought to be making progress; and it may be that anxiety within has produced a tried and fretful state of feeling, which grows impatient with those who differ from us, that does not feel called upon to make efforts to exhibit love of the brethren, except within a narrow circle which we are sure of. It is a serious and terrible question, but one which is often present to most minds, Has Christendom for many years past been feeling as of old it felt, that it *is* Christendom? That Christendom, and not alone the delimitation of it behind which we live, is the true region in which that 'love of the brethren' ought to rise, which as 'brotherly love' is to move onward to all men? How will our Christendom stand at the bar of history, for its deadlock, whether of apathy or of mutual jealousy, while Christendom, not so far away, is wasted with fire and sword? Is it that Christendom has really no sense of duty to the unity of Christendom? But, if it be so, what else can we expect from the constituted dividedness of our usual life?

“Next year will see a reassembling of the representatives of that vast increasing communion, to which both our Churches equally belong, that vast Anglican communion, whose language and whose institutions are, at home and all the world over, taking, through GOD’S providence, a strange lead. But that noble reunion would fail of its most glorious possibilities if it did not leave a fresh aroma of love to the brethren, and brotherly love to all men. This is a Church and country whose ancient story, whose origin, whose makings are altogether bound up in the intellectual and spiritual progress of the Faith. Your Irish founders worked on methods which we must call scientific, with such instruments as were attainable. They worked as a polity, suiting the Church’s organisation to necessities and the possibilities of independent rulers. They not only evangelised so much of England; they left in France, in Italy, in Switzerland, on the Rhine, centres and fountains of force, each charged with the energy of centuries. We know well what were the characteristic forces of those Irish spirits. There was in the disciples of their schools a devotion to their great masters which kept alive and intensified the flame which had burned in them. There was a self-forgetting which cared not at all for goods or gear, or even the magnificence of great churches. There was a passion for learning and for all the arts of learning which rough raiment and rough houses set off to a marvel. There was a spirit of liberty whose long, steady resistance to

Rome was only ended by the sword. But these vivid characters have not brought us to the root of the matter. They are but the leaves and blossoms which the root and its sap fling up. The root of that energy was zeal about man's eternal life. It was the love of the brethren.

"Again there is a study of which we daily see more and more the necessity, the difficulty, the immense importance as regards the largest politics of the future, the study of poverty. Granted that there may be some exaggerations circulated as to the amount of actually acute misery ; but still, as we consider the vastness of the monotonous areas in which the conditions of happy living are brought down almost to vanishing point, the study of the poverty of great cities would not improperly be called the study of wretchedness. The efforts to understand and to relieve are numerous. But understanding and relief are hopeless without the founding of a principle. Ardent workers who felt themselves called upon to civilise, but not to Christianise, have many of them found and declared that form of work to be unfruitful, as striking no spring but comfort and self-interest, and a limited kindness. But the name which is accepted as representing all great statesmanly, as well as personal English successes in philanthropy, is the name of a man who counted 'all things but loss for Christ.' So it is with 'living fellow labourers whose names are in the book of life.' The love of the brotherhood in Christ is the infinitely most

powerful, I believe the one powerful engine (I say it sympathising with all whose demonstrated love of men may put mine wholly to shame)—the love of the brotherhood is the engine which will do for our overshadowed tribes what the Irish saints and missionaries did in their fierce times.

“When the ancient and more promiscuous forms of Church government were succeeded by the definite settlement of diocese, it was felt to be essential to maintaining that active love of the brotherhood on which all depended, that every Church must, which is itself a Church—I mean every diocese—must have in connexion with its bishop’s see an institution whose prominent duty should be the praise of GOD and intercession for the Church and for all men. That central cathedral institution, the constant witness to all we believe of the personal relationship between GOD and man, has always existed. It has been often broken. It has been reduced in our own time to the minimum of resource. It has never been so slenderly provided for as it is now. And yet it revives again and again because it is a necessity. Its office to enkindle, to warm, to vivify all work was typified in this place by the fire which was kept burning here for centuries—a most apt emblem. Here that institution blossoms anew to-day. Only let your thoughts be high enough about it. Such an institution should have useful institutions centring in it, getting their strength from it; but praise and prayer offered continually by true men lifting up

holy hands must be its central unchangeable function. There ought to be a majesty about it, and there ought to be a chastity about it, which should win and delight men while it honours GOD.

“From this very place two centuries ago Bishop Moreton, of Kildare, sent a French translation of the Consecration Service to the French Protestants who had sought refuge from persecution, telling them that he does this ‘that you may be thoroughly acquainted with our proceedings, the want of which acquaintance has done both you and us more prejudice than we can well imagine.’ Words beautiful, and weighty, simple and true. The ‘want of acquaintance with each other’ has in all the world done brethren in Christ ‘more prejudice than we can well imagine.’ And if, for many, many causes, we can move as yet no further, still we may do much more than we do to make ‘others thoroughly well acquainted with all our proceedings.’ The cathedral in touch with every parish, every parish looking to the cathedral, keeping up intercourse with it, knowing and thinking of its continual sacrifice of prayer and thanksgiving; that sacrifice conducted with reverence and power, stimulating and organising continual Church instruction everywhere in the mystery of Christ, while hither also are called continually from the diocese preachers of holiness, and are there given an impressive standpoint for their utterances, a standpoint which no one can neglect. Now, surely, you have an institution worthy to be worked out

into a living monument of the great and holy woman who founded on this very spot beneath her tall oak tree the strange institution so strangely adapted in her strange times to spread abroad the love of the brotherhood and devotion to their Lord. How fitly you glory in her ancient memory! I wonder often that the Church has not sainted more servants, for among trusted servants have been, since Onesimus, some of the most faithful of mankind. Here we have a slave girl by nurture, a queen by nature, her tenderness marked by her irrepressible yearnings after her slave mother and generosity by her sharing of meats with the hungry down to 'the miserable, greedy hound.' The most diligent of servants indoors and out of doors, she was sold by her own father, out of mere avaricious whim, to a king who, like Joseph's king, saw the spiritual power in the bond slave, and so she was free to serve GOD in His poor and in His heathen children, to rule, to train, to organise, to fit men to be apostles.

"Now, here we have shortly spoken of four distinct regions in which the true spirit of the Church, which is the love of the brotherhood, must surely be drawn out more and more yearningly—the condition of Christendom, the awakening of heathendom, the alleviation of wretchedness, the elevation of worship. The heartstrings that vibrate when those chords are touched have been strung by Jesus Christ. I am not going to ask how far each one of us is interested, or moved, or influenced by

these realities—though it might be a profitable question—but I would adopt a question which is put sometimes by foes, sometimes by doubting friends, sometimes by our own wistful minds, a question which ought to have an answer from us. There is no doubt that wonders were worked of old by the spirit of the Church, by the love of the brotherhood for the brotherhood, by the love of the heathen, the love of the poor, the enthusiasm of worship. The memories and monuments of the past leave no doubt of this—whether we think of the Irish saints in their hard lives, or of the grandeur of old foundations, or even of the supreme glories of sacred buildings, there is no doubt that the mutual bond of love was productive of great results.

“‘But you,’ it is said, ‘are the sons of the Reformation. You have cast away so much stirring motive. Will the spirit of the Reformation show itself capable of leavening and inspiring the world as the faith of former generations did?’ It is time that the Church should answer that question. There is a good deal of literature which ministers to indifferentism, to *laissez faire*, to nonchalance, to the love of ease, and diffuses as the best antidote to overstrictness and seriousness of purpose the assurances of the enemies of Christianity and of its Churches, that the faith in Christianity is failing. Science, we are told, takes the place of faith in the lay mind. A clergyman devoted to science has his Christian honesty doubted, verbal inspira-

tion of Scripture is overthrown, justification by faith is remembered no more. The central Figure itself is seen in a twilight, distant and nebulous. Christian religion is but a development. It is only morality cast into an emotional dramatic form. The Churches will have to reconcile themselves with liberal theology, and that means that their sacraments must be regarded as a *memoria technica*; their means of grace, their whole ecclesiastical fabric, must give place to more modern thought and secular ways of doing good. And the Reformation was only a half-way house to this more human view which will be shortly accepted universally. It was only a compromise formed between Rome and Geneva that settled the Church of these islands. A choice must now be made between the doctrines then retained and the principles on which other doctrines were rejected. And the choice must be made at once, because the universal mind will not wait. These are the kind of sayings that are said and respected as if they were proved. The patriarch Job objected to be terrified by words. And so do we. There are prophets who, when the immediate prospect contradicts them, boldly allege what is according to them beyond the horizon.

“As to past and present, our appeal is to history. Our Church no more sought a *via media* between Rome and Geneva than St. George’s Channel invented a *via media* between England and Ireland. Our Church created no new factitious plat-

form of authority. It was, and it relied upon itself as, the ancient Catholic Church which advanced, if I may re-state what you know so well—though it pleases some popular writers to ignore it—which advanced steadily from the East through Gaul to our shores which accepted it ; and in England at least was in a holy and noble way assisted and reinforced by aid and by care from Rome (it would be disgraceful to disavow it), but found itself, as the centuries went on, overwhelmed by new-coined doctrines and superstitious additions to the faith, and oppressive administrations. Never passed a quarter of a century without our strenuous remonstrance and resistance. And when the glorious awakening came with the Greek language, and literature, and art, and criticism and philosophy,—then, with the invigoration of a fresh morning and an upspringing wind, the Church shook herself free. But it was with no eye to compromise that the bright spirit of the Reformation took its course. ‘Truth, truth,’ was the moving star which guided its gaze to the sun. That spirit had no mind to break the thread of the Church’s history. Witness in every hand the Prayer Book and its clear-voiced Preface on ‘the wisdom of the Church of England,’ that preface which you in your Prayer Book freely adopt and stand by. Witness the memorable appeal of Cranmer himself from his unjust sentence, addressed neither to Rome nor Rome’s enemies: ‘I appeal to the next General Council.’ It is an appeal which we firmly believe will one

day be heard. For we cannot believe that any branch of GOD'S Church can finally stop its ears against the results of truth-loving, reverend criticism. That criticism has braced and strengthened our grasp of Scripture, and has yet never made us repent of either what we retained at the Reformation or what we rejected. Still, in Cranmer's words, 'we have in great reverence the authority of our Holy Catholic and Apostolic Church, to whom our mind is in all things to obey.' Still our mind (like his) is purely and simply to initiate and teach those things only which we have learned of the sacred Scripture and of the Holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned fathers of the Church.

"The doctrines of the Reformation are no negative doctrines. It is a common, but it is an ignorant, mistake to think its work was ever of a negative kind. It was no more negative than the operations of mining are negative. It is not negative to wash away the refuse to secure the precious ore. On the other hand, it is no doctrine of ours that there are happy souls, lofty ethereal spirits, which may be able to dispense with an Incarnation, an Atonement, a Resurrection, to dispense with prayer, and sacraments, and orders and grace. We say these things are sober facts. These are truths, these are realities, and none can dispense with them any more than he can dispense with gravitation or electricity from the material world.

A man may be an unbeliever, but he cannot dispense with these and be a Christian. The way and the truth are essential to the life. We do not ask to be allowed to retain a few doctrines because we are feeble and need supports. We beseech all men to accept them because they are true, and to know the truth is the way to be made free, and to proclaim the truth is the one way to make men free. But, alas! we must admit that it is ourselves who do not adorn the doctrine of GOD our Saviour in all things. It is we who do not commend ourselves. Possessing as we do the common life of the Church, its authority, its tradition, its ministry, its grace, the open Gospel of Christ, new science to interpret it, which is a new light from the Holy Spirit, we ought to do better. We ought to have more effect on the world, its tyrannies, its apathies and sins, its idolatries, its sufferings and sorrows. But then we must look farther and feel our Christianity more widely. Where is the love of the brotherhood? A mind at peace is wanted for Churches as much as for persons who are to construct eternal works. Still we bless GOD, though tremblingly, that He seems to be sending mysterious movings through the Churches, that we are heart and soul with the Church of America; that the Colonies and India are felt to have claims at least in some proportion to our glorying in them; that great Russia offers the greeting of fellowship; that the Churches of the East begin to understand us, while we

labour for the weakest and the poorest of them, and the death-cry of one of the purest rends the heavens ; that even Rome has been slightly touched by a thought of unity with those she alienated. There are mysterious yearnings in many individual minds which answer to the unlooked-for movings in the Churches. And if it be so, those aspirations will find their fulfilment if we are but charitable, if we are patient with them, whether they accord with our temperament or not, whether their forms are hammered on our anvil or no.

“In an age of luxury and fantasy, of accumulation and expenditure, of estimation according to wealth, there are yearnings for simpler life, for discipline and co-operation, amid much doubt and some contempt. There is a deeper-rooted certainty that the holy seed is in this Church of ours, while our mingled race and speech hold the key of the world, and our Christianity has a duty and a function unique hitherto in the world's history. One paramount duty there is upon us all, not to hinder the free course of the Word by petty wilfulness or petty obstruction. ‘Let brotherly love continue.’ Let the love of the brotherhood remain. So shall the world's atmosphere be tempered at least to that lovely warmth in which obstruction to unity will disappear just as the clouds generated by the cold and isolated heights of snow disappear in the sun-warmed air.”

The Benediction at the close of the Communion office was pronounced by the Archbishop of Dublin.

It had been arranged that the Archbishops and their party should drive to Moore Abbey, the residence of the Earl of Drogheda, for luncheon ; but this was found to be impracticable owing to the great length of the service, which was not over until 3.15. After a visit to the Deanery, Archbishop Benson spent some time in examining the cathedral and the beautiful round tower which stands beside it. An oak tree was then planted by the three Archbishops at the north side of the church on the traditional site of St. Brigid's oak, as a memorial of the occasion, and as a token that the sons of the Irish Church in the day of their rejoicing did not forget the Cell of St. Brigid and the pure and holy example which she left as an inheritance to the See of Kildare.



SEAL OF DEAN AND CHAPTER OF KILDARE.

CHAPTER IV

THE COUNTY WICKLOW—ARMAGH

ON Wednesday morning, September 23rd, the Archbishops of Canterbury and Dublin, with Mrs. Benson and Miss Plunket, left Lord Mayo's hospitable house and arrived in Dublin in the forenoon.

Archbishop Benson and the Bishops of Glasgow and Ballarat paid a visit to St. Patrick's Cathedral, and were shown over that fine church by the Dean (Very Rev. Dr. Jellett). The tomb of Swift, who lies, in his own sad words, "*ubi sacua indignatio ulterius cor lacerare nequit*," seemed especially to interest the visitors; and some of the monumental brasses, which date from pre-Reformation times, also came in for a share of attention.

After remaining here about three-quarters of an hour, the party visited the fine old library which was founded by Archbishop Marsh in the year 1694 as a permanent home for his own books and for those of Stillingfleet, the famous Bishop of Worcester. It is situated within the precincts of St. Patrick's, and has for its librarian Professor

Stokes, who is also one of the canons of the cathedral. Archbishop Benson was naturally interested in seeing the notes made by his great predecessor, Laud, on the margins of a copy of Bellarmine's works, which came from Stillingfleet's collection.

From St. Patrick's Deanery, the Archbishops of Canterbury and Dublin, with the Bishops of Glasgow and Ballarat, drove to the College of St. Columba, which is beautifully situated about five miles from the city near the village of Rathfarnham on the shoulder of one of the Dublin mountains. It is a sister school to St. Peter's Radley, and was founded about fifty years ago with a view of introducing into Ireland the English public school system. The immediate occasion of the invitation to the Archbishops was the opening of a new building which has been erected to provide additional accommodation.

The Archbishops and Bishops were received by the Visitor of the College (the Archbishop of Armagh), the Warden (Rev. Percy S. Whelan) and several of the Fellows, and were conducted to the new building, which the Archbishop of Armagh formally declared to be open, adding a few words as to the progress of the school under its present Warden.

The Archbishop of Canterbury, who was enthusiastically received, said: "My Lord Archbishop,

boys, and Mr. Head Master,—It is only a very short time since I had the pleasure of standing side by side with his Grace the Archbishop of Armagh in another school—the King’s School at Canterbury. There is a very singular old custom that whenever the Archbishop of Canterbury visits Canterbury he is expected to ask for a certain boon. This boon is never granted unless asked in person before the big school. The Archbishop asks for it face to face with the boys. The Archbishop of Armagh was kind enough to go there with me the last time I was in Canterbury, and both of us availed ourselves of that privilege. The Archbishop of Armagh made a speech then which, I believe, will never be forgotten, and left behind him a *bon mot* which will be memorable in the annals of the school.

“I shall not add any more, because one cannot bring eloquence to Ireland. All the eloquence in England somehow comes from Ireland one way or another. I think brevity is believed by all the school to be the soul of wit. I have heard of St. Columba’s School for nearly fifty years through an old and great friend of mine¹ having connexion with it. I have had a great desire to see it, but I never expected to have my wish fulfilled. I had no idea St. Columba’s was such a fine building and had such a magnificent situation. I hope the boys appreciate what the governors and liberal laity are

¹ Henry Bradshaw, the well-known University Librarian at Cambridge, and an intimate friend of the Archbishop’s, was Tutor at St. Columba’s College from 1854 to 1857.

doing for them, and I am sure they are laying a good foundation of beautiful traditions in the spirit of religion and nobility which not even the ablest and best Warden could bring about without the aid of the boys themselves. Laying the foundations of such traditions is a most necessary part of your work. I suggest that as there are three Archbishops here to-day they shall all ask for a similar boon, and I shall ask the Warden for the first half-holiday for the boys."

The Archbishops of Armagh and Dublin asked the Warden for a similar favour, which was of course granted, although the Warden took occasion to say that, warmly as he welcomed the Archbishops, he felt relieved, under the circumstances, that no more than three were present.

The Archbishop of Armagh then said: "I have a proposition also to make to the Warden. The presence of his Grace the Archbishop of Canterbury is a great honour which has been conferred upon the school and on the Irish Church. I have asked the Warden whether he would object to my offering two medals for competition on the subject of his Grace the Archbishop of Canterbury's visit here to-day. The first of these medals is to be for Latin Hexameters, and although I do not wish to encourage the mischievous production of minor poets, I shall be happy to offer the other for an English poem on the same subject."

Three hearty cheers were given by the boys for the Archbishops, who were then conducted by the

Warden over the college ; the chapel, the museum with its valuable relics of Celtic antiquity, the tapestry room and the Beresford library, in which the Archbishop's old friend, Henry Bradshaw, had spent many an hour, being visited in turn.

The Archbishop of Dublin had sent out a large number of invitations to a garden-party at his country house, Old Connaught, Bray, for this afternoon ; and accordingly it was necessary to leave St. Columba's College immediately after luncheon. The Archbishops drove from the college direct to Old Connaught, a distance of about ten miles, along the slopes of the Dublin mountains, from which there is a fine view of Dublin Bay.

They arrived about five o'clock at Old Connaught, where the guests were already assembled. Many of the clergy and leading laity of the diocese were here presented to Archbishop Benson, who, despite the long day's work that he had done, seemed strong and well and was as gracious and cordial as ever. The weather, which had been inclement in the early part of the day, was happily favourable ; and the large and brilliant gathering was most successful.

Thursday and Friday in this week were devoted to excursions to various parts of the County Wicklow.

On Thursday the Archbishop went with a party from Old Connaught House to Glendalough, the beautiful "Glen of the two Lakes," where the memory of St. Kevin and his adventures still lingers. The Archbishop, who had astonished every one by the quickness with which he had gathered knowledge as to the obscure details of the early history of the Celtic Church, was bent on seeing everything in the way of ecclesiastical antiquity that Glendalough could show. He examined the round tower, the seven churches, and all the ruins which are clustered together in the valley, with the keenest interest. The Rev. W. T. Stokes, the Rector of the parish, acted as his Grace's guide, and was able to point out to him the various sites which local tradition counts sacred or remarkable.

On Friday the Archbishops of Canterbury and Dublin visited the lovely Vale of Ovoca, and were entertained by the Earl and Countess of Carysfort at Glenart Castle, returning to Lord Plunket's house in the evening.

On Saturday morning the Archbishop of Canterbury planted a tree in the grounds of Old Connaught as a memorial of his visit. His Grace and Mrs. Benson then left Bray by the noon train for Dublin on their way to Armagh. They paid hurried visits to Alexandra College and School for the Higher Education of Women, where they were received by the Warden (the Dean of the Chapel Royal), the Lady Principal (Miss White), and the Head Mistress (Miss Mulvany). A short

visit was also paid to the Clergy Daughters' School, where they were welcomed by Miss Wynne, the Lady Superintendent. After lunch at the Palace, they were accompanied by the Archbishop of Dublin to the Great Northern Railway terminus whence they left Dublin for Armagh.

Armagh was reached about five o'clock, and the Irish Primate met his visitors at the station. Among the house party that had been gathered at the Palace to meet the Archbishop of Canterbury, were the Earl and Countess of Antrim, Sir Henry Hill, and Sir John and Lady Constance Leslie, who are among Archbishop Alexander's oldest friends. On Sunday morning (September 27th) there was an early celebration of Holy Communion in the private chapel at the Palace ; and in the afternoon the Archbishop of Canterbury preached to a very large congregation at St. Patrick's Cathedral. It was observed that among those present were many Presbyterians and not a few Roman Catholics. The Archbishop's sermon is given below ; it is strange and yet beautiful to think that its last paragraphs may have been prophetic of his own case, that the third "unveiling" of which he spoke with such impassioned gravity may, even now, be a present reality for him.

THE SERMON

Rev. i. 1 :

The Revelation of Jesus Christ.

“ St. John has well called his book the Apocalypse of Jesus Christ. It is the presence of Christ as living in this world which is unveiled in it in scene after scene. In it the power of Christ is again and again threatened, the light of Christ is again and again in eclipse, and in crisis after crisis that kingdom and light are re-established and re-established and renewed, through conflict, suffering, and darkness. From His resurrection to the final reunion with Himself of saved and purified humanity, He only is shown forth in the Apocalypse as the one principle of progress, the one law of liberty. The unveiling, the revelation, the Apocalypse, of Christ is so completely the subject of the whole book that after the title no form of the word unveiling recurs in it. It is constantly used to describe an unveiling which should be in progress for every soul, as well as the whole world.

“ For most of us there are crises of unbelief—eclipses of Christ. There are reassertions, recoveries, restorations, before we can become wholly His, and before He is wholly ours. St. Peter speaks of such an unveiling of Christ to our minds as proceeding steadily by means of grace, which streams out from GOD upon our disciplined thought

and sober hope. He bids us trust upon the grace which is borne in on us in the unveiling of Jesus Christ. St. Paul dwells on a spirit of unveiling which enables us to realise Divine facts more vividly, to perceive their bearings, and to reach true conclusions as to what the power of Christ really is, what His present energy is, what His Church was meant to be, and actually is, in relation to the physical and moral world. No one who reads his lofty prayer which he tells the Ephesians he offered constantly for them can question that he taught that a tone of mind is attainable by us to which Christian truth grows daily plainer, deeper, and fuller ; that it is a tone able to strengthen our moral and intellectual power, while it belongs itself to a higher spiritual region above and beyond both. He prayed that they might be 'able to comprehend what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge ; that they might be filled with all the fulness of GOD.'

"Now, my dear friends, there are three kinds of unveiling of which I would like to speak to you this afternoon, three kinds of unveiling which are always going on—the unveiling of Jesus Christ personally to us ; the unveiling of Christ's enemies if we are observant ; and the unveiling of ourselves to those who watch us from the other world.

"What St. Paul says about the things which he wishes should be unveiled to us is a simple appeal to facts—to facts which are within the capacity of

almost all to ascertain, who will give themselves with a perfectly simple earnestness of mind to rule their lives, to keep their conscience pure and unviolated, who will place themselves in the presence of and surrender themselves to the influence of Jesus Christ. Most of us are really conscious how much clearer our vision would become if we were always perfectly sincere in listening to conscience, perfectly manly in following and obeying, and perfectly independent of fashion and opinion. There may be those, and I cannot account for it, who are not sensitive to spiritual impressions; but there are many more who know what spiritual impressions are, but do not realise them with force, and many more still who do know and who do realise them, and yet do not know fully how high and how close are the relationships into which they have been brought by these impressions. And yet this ungrasped thing, this carelessly handled thing, is the power of the Gospel; this half-perceived light is the light of the world. The promise of the Holy Ghost is the promise to us of a Divine Companion — ‘I go away, but I will send Him unto you. There are those who do not know or see Him, but ye know Him, for He dwelleth with you and shall be in you.’ It is so possible to be interested in His teaching; it is so possible that even our hearts may burn within us as that teaching penetrates us, and even then our eyes may be holden so that we do not know who this stirring Companion, this Divine talker, is. How does it come to us?

Some one has talked with us, some one has read to us, some one has lodged words of St. John or St. Paul or Christ in a sacred corner of our hearts which has been opened by a grief, or by a love, or by something keener than either, and we would not for anything part with what we have so seen and known.

“Have we not noticed how the Divine Companion delights in the companionship of good men with each other? The companionship of two young soldiers, David and Jonathan, is the most tenderly described episode in the Old Testament. It was when two friends sat together in the country inn, when the evening walk and talk had been enjoyed, and they had pressed their unknown Friend to stay, it was then in the social act as He blessed the bread and divided it, it was then their eyes were opened and they knew Him. It was when some disciples were gathered together praying late that Jesus came and stood in their midst. It is well that we notice these ways of this Divine Companion. It is above all when we are sure of each other, and know that His visit would be welcome and delightful to all, it is then that He comes most recognisably. When once He has been unveiled all things are His. Not work only—labour, study, worship—but all things, all intercourse, recreation, too. Re-creation? Yes. It is a thing well named; for mind and body it is His. It is as really His as the creation of them. The re-creation has, perhaps, never been so well recog-

nised as now to be the renewal of His handiwork : and has not that recognition banished much evil before it, and made many homes and lives fresher, sweeter, stronger, and more Christian ; and also shown us how to win, both for ourselves and towards Him, whole classes of our fellow-men in their most tempted years ? We will remember that Christ has no one and only way either of removing veils or opening eyes or pouring light any more than He has only one use to make of men afterwards.

“ The first of our great modern missionaries who carried high intellectual power and our best cultivation to India and Persia (Henry Martyn) has told us how the *Magnificat* sung in his College Chapel and how the meaning and spirit of its stained windows first moved and awakened him. Even the reveller has been caught in the midst of his dissipation by the whisper of ‘ What shall it profit ? ’ ‘ what is it worth ? ’ And the persecutor has had it flashed upon him just as his zeal had a free hand, ‘ What if it were all true ? ’ ”

“ Never, I think, more widely, and never in more various ways, has that calling or unveiling, which we might call the personal Apocalypse of Jesus Christ, been recognised than of late ; for as I watch with anxiety what I can take in of the field, I cannot but think that a cold shade of recent negative years is passing away from over many minds. It cannot be for nothing that some two thousand men, who in very many seats of educa-

tion claim the name of students, have bound themselves together to recognise and, as GOD shall give openings, to act on a fact which they find impossible for themselves to ignore, the fact that each of them has at least some duty, whatever it may be, on the side of the Christianisation of GOD'S earth. It cannot be for nothing that in America there has sprung up a wide association of men of every rank and kind of employment, each one of whom pledges himself to bring a brother to Christ. It cannot be for nothing that schools and colleges and Universities are developing Christian life and argument before the ever-gathering multitudes, the rising and surging tides of city populations. It cannot be for nothing that a large number of junior clergy are forming a brotherhood whose members, after some real home experience, are to offer some years of foreign service to our colonial and foreign Bishops. These things are movements. There is a general recognition that mere civilisation is a wick without oil ; that the most important initial event in every national history throughout Christendom has been the first Mission settlement. The great lessons which we read in the history of Ireland, plain as they stand out in the record of this ancient see and its ancient Missions, ring out in the same tone from every land to which go the missionaries of to-day. The historic imagination has been newly kindled by the sudden obliteration of half a century of civilisation in the Soudan, by the conflux of millions at the voice of a false

prophet preaching reform, and sinking himself into loathsome corruption, by the enthusiasm, by the misery, by the decimation of those millions, by the thought that none of those accumulated horrors could have happened if Christ had been known there. And again, the same historic imagination has been petrified at the sight of a nation and a Church sinking in the quagmire of blood in the sight of other nations. The delusion is dispelled that Islam is changed, or that it is as good for one ruling race as the Word of Christ is for another.

“No such events as those, however, have ever happened without an equal reaction—nay, a rebound and a revulsion, and it seems as if the spirit and the power of that reaction must arise in the young mind of our country. For we must not forget that the unveiling, the revelation of Christ is the Apocalypse, the revelation of His enemies also. The awfulness of that Book of Revelation consists greatly in the stupendous and dominant proportions it assigns to the sway of the wild beast of the sea and the wild beast of the land, and the dragon and the harlot queen. In the very scene in heaven St. John, with the touch of a poet or of a vivid painter, draws the four horsemen leaping forth into the sky upon their career, and of these four horsemen one is Christ and three are foes. The individual conscience first sees the power of the enemy when Jesus Christ is first revealed to it. Enemies whom we had not known for enemies start forth by contrast. It is as when

a great artist, by a few definite touches, throws all his other colours into relief and meaning. What had seemed a dull, dead surface glows into life, animates and enlightens the gloom. So it is with us when sins, which had begun in a kind of torpid innocence, and had spread almost unknown from the mere lowness of the tone around us, began to be visible to us simply because Christ had appeared to us. Slight warnings, slight hints of wrong had been often unheeded ; and now the touch of Christ opens our eyes to the consciousness of a corruption of our will and of the difficulty of self-mastery. And yet we cannot complain that GOD dealt so delicately with us and was not harsh long ago. For now we are brought on to a sight of things as they are, which that torpid, untroubled innocence would never have reached. Now Christ has found us in the temple healed of that long-standing blindness and craving for yet more light, and when He says, 'Dost thou believe on the Son of GOD,' and we reply, 'Who is He, Lord, that I might believe on Him?' and He answers again, 'Thou hast both seen Him, and it is He that talketh with thee,' we know that from that time onward the Christ of our youth is come back, is unveiled to us endlessly greater, stronger to save, mightier to lead, than we conceived in those young days, and we worship Him. False Christs and Antichrists are many, but there is one Christ, and we know Him. Then begins the companionship. Between companions there are

confidences, and with no companion are there surer confidences than with Him. St. Paul well knows what a bold figure of speech he is using when he says, 'In everything . . . let your requests be made known unto GOD.' Yet there is no other way of expressing the simple reality in which they live who really count all things loss but the excellency of the knowledge of Him. As He is unveiled to them, so they know that it goes to His heart when they tell Him what He knows so well, their love and their desires.

"One other unveiling there is of which it is scarcely possible not to think. If we stand thus familiarly known to Christ and cared for in all we want, must we not also stand unveiled and known to the departed who are with Him in Paradise? If there are any, and I have known a very few, who scarcely like to dwell upon the ministry of angels, fancying, as it seems, that our sympathy is almost impossible when all their being has, from their creation, been absorbed in a holiness for which we feebly struggle—at least, there is no such separateness in our thoughts possible for the dead. Are we tempted? So were they. Do we fall? So did they. Are we indignant with our very inmost character because it is so unbroken, so immovable, so hard, so untouchable? So were they. Did they really love us? Can they have ceased to do so? Is separation painful to us, and can they be so drowned in joy or lost in hope or progress that they forget? 'Can they?' we

say, and we mean they cannot, because we know what belongs to human nature. Then either in Him, as in a mirror, or in themselves direct, they must know us. And what do they know? Things we could never have told them, thoughts they would never have divined. But also probably, deep beyond all forgiveable offences, even behind sins we have repented and tried to forsake, there may be a shrine of self within us, a deity to whose prudence even our excellent and creditable actions are traceable, and to whom we often sacrifice our best and truest promptings, though we trust that our departed shall never see us sacrifice the aspiration to be one with them in Christ.

"There is reason why we should be unveiled to them, though they are hidden from us. They have been here, but we have never been where they are. If it be not well for them to follow the detail of our ways, perhaps they just see us as it were some flame, lightening, and rising, and growing clearer as we live in grace, or lurid and flickering if we sin against it. There is some safeguard and some stimulus in the thought that we are unveiled through Christ to those beloved and noble spirits with whom we walked in dear homes.

"In many ways the Apocalypse of Jesus Christ is in progress. Revelation, the unveiling of GOD'S ways with many, is still working itself out even for the departed. Here on earth are vast and multiplying nations on whom Christianity will yet rise as freshly as it broke over Judæa, or Greece,

or Rome, or Ireland, or England. To every man the revelation of Christ has to come as freely as it came to His Apostles. For every eye the darkness has to be cleared in which His foes and ours are lurking. To every one the companionship of Christ through the Holy Ghost has to be revealed, and one by one our sonship to GOD has to be made clearer and dearer to us until it reaches the point of unshrinking confidences. Ah ! Lord, that our eyes may be opened, opened upon Thee ! The end of the Apocalypse of St. John is but the starting of the true Apocalypse of Jesus Christ in Christian life. When we have been taught all we can be merely taught then its last words sound to action—‘The Spirit and the Bride say, Come ; let him that heareth say, Come.’”

The Benediction was pronounced by the Archbishop of Armagh.

The visit of the Archbishop of Canterbury to Armagh came, as it happened, at a sad moment ; for on Saturday a message had reached the Palace that the wife of Archbishop Alexander’s second son lay dangerously ill in Norfolk. Miss Alexander was obliged in consequence to leave for England on Sunday, and it became necessary for her father to follow her on Monday, the sorrowful tidings of

Mrs. C. Alexander's death having come. Sir John and Lady Constance Leslie immediately made arrangements for receiving Archbishop Benson's party at their house at Glaslough, until Tuesday afternoon, when they were expected in Enniskillen.

The parting of the two Primates was described afterwards by the Archbishop of Armagh¹ in touching words which must not be altered :

"May I be allowed," said the Archbishop, "to mention something which happened under my own roof on the morning when the Primate of England left it—something which will ever make it to me a holy and a haunted spot? The time was come to say good-bye. I had received heavy tidings, and as I walked with him to the carriage I asked for his benediction. He laid his hand upon my head and tenderly cheered me with the Aaronic benediction, 'The Lord bless thee and keep thee.' The while he lifted up his eyes and poured out some words of prayer and pleading. As I looked upon his earnest, hushed, and radiant face I instinctively understood a little better that wonderful effect of prayer upon the pattern of humanity. 'As He prayed the fashion of His countenance was changed.' Then as if in the Archbishop's subtlety of gentleness he would leave behind no possible impression of superiority, he took my hand and smilingly kissed the archiepiscopal ring upon it, saying, 'I salute the ancient See of Armagh.' Was not this in one way an epitome of his whole sojourn in

¹ At a meeting of his Diocesan Synod on October 13.

Ireland? His pathway over Irish soil was like the journey of a prince rather than the progress of a prelate, but it was so because he had no ambition to satisfy, no patriarchate to extend; he simply came with open heart to speak to the hearts of Irishmen."

CHAPTER V

TYRONE—DERRY—ANTRIM

AFTER leaving the Palace at Armagh, the Archbishop visited, on Monday, the Armagh Diocesan Library, where he was received by the Librarian, Canon Morgan. Some little time having been spent in looking over the books and in examining the elaborate catalogue prepared by Bishop Reeves, a former Librarian, his Grace left Armagh for Glaslough, co. Monaghan, the residence of Sir John Leslie. Here a pleasant stay of a day or two was made, and the Archbishop took some long walks in the neighbourhood with his host, and visited the parish church in company with the Rev. R. T. Byrn.

On Tuesday evening, September 29th, the Archbishop and Mrs. Benson proceeded to Castle Coole, near Enniskillen, the family residence of the Earl of Belmore, where they stayed for two or three days. The Duke of Abercorn and Lady Alexandra Hamilton, the Bishop of Clogher and Mrs. Stack, and Colonel Lowry, D.L., were among the house party.

Wednesday was spent in seeing something of the scenery of Lough Erne and the beautiful country round Castle Coole.

On Thursday afternoon, the Archbishop, Lord Belmore, and the Bishop of Clogher visited Portora Royal School. They were conducted to the great schoolroom by the Head Master, Dr. Biggs, and some members of the governing board.

Dr. Biggs said : " Boys, I ask you to stand to-day that I may introduce you collectively to our very distinguished guest, and that we may join in welcoming, and pay our highest honours to, the Archbishop of Canterbury. Unless that Foyle College is our senior by a year or two, we claim to be the oldest public school in Ireland, tracing our history to within a few years of the foundation of Trinity College, Dublin ; and as she celebrated her Tercentenary the other day, so, early next century, the Enniskillen Royal School, which has during all that time been so closely connected with the University—giving boys to her and receiving masters from her—will be celebrating the three-hundredth anniversary of her foundation. That, however, is but as yesterday compared with the institution of the great See over which his Grace so nobly presides ; for next year, you know, will be the thirteenth-hundredth anniversary of the coming of its founder to Kent, while others of his predecessors in the throne of Canterbury with whose names we are familiar—Dunstan, Anselm, Becket—seem to most of you, I suspect, dim figures, only half visible in

the mist of ancient history. Great as were these men, and many another of whom we read, there is a sense in which our present respected Archbishop occupies an even greater position than all in the long roll, inasmuch as none before him has commanded allegiance from so many bishops and clergy, or been looked up to by so large a number of people in every quarter of the globe ; for not only is he revered by every member of the Church of England at home and in the colonies as its official head, but in Ireland, Scotland, America, and wherever the Anglican communion has spread, wherever the vigorous Saxon race has spread, as it is spreading all over the world. We yield to none in our affectionate respect—a respect shared, I doubt not, by those who, though they will accept no bishops, yet look to the Primate of All England as the recognised leader of Christians who hold the Reformed faith. Now, I have only to add that, as some of you may not know, it was as a school-master his Grace gained some of that experience of human nature and ripe wisdom which he brings to bear upon the discharge of the duties of his exalted office. Once a teacher, he is no less a teacher still—nay, a greater one—and it is to the interest he accordingly takes in all educational work that we owe, no doubt, the visit with which the Archbishop has so kindly honoured us to-day.”

The Archbishop, in replying, thanked the Head Master for the cordial way in which he had spoken

of himself and his office and work. He felt, from what he had heard of the history of the school, that the boys had reason to be proud of its traditions. That a portion of the resources on which reliance had been formerly placed had been lost was no doubt a matter for regret ; but it must be remembered that the funds devoted to other channels might still be employed in useful work ; and, as regards the present, the boys now in attendance were, no doubt, attached to their school, and knew that the way to show their regard for it was, by good and conscientious work, to take full advantage of their opportunities. If they did so, and thereby with God's blessing took honourable positions in the world in after life, it would be in their power to show their regard practically by supplying her exchequer anew with funds as had been often done in England, and, perhaps, some day initiating a fresh list of Royal scholars to match the one he saw upon the wall, which had been closed by the action of the recent Commission. Kindly allusion had been made to his own work as a schoolmaster, and he could certainly say that the time he had spent as a master in two of the great schools of England had been among the happiest years of his life, as there is nothing like contact with boys for keeping the heart young and fresh. His Grace wished all prosperity to the school, and to every individual boy, and concluded amidst much applause by asking for a half-holiday, which was, of course granted.

His Grace made many inquiries regarding the school and the distinctions gained by its pupils from time to time. He showed very great interest, indeed, in its history, and in many matters pertaining to its recent and present career. Subsequently the party were conducted round the grounds, from which there is a fine view of Lough Erne, and of the surrounding country.

In nothing did the Archbishop seem to feel a keener interest during his stay in Ireland than in the schools which he visited. He spoke of the action of the Commissioners, who had thought it right to divert a large portion of the endowments of Portora into other channels, with much regret on more than one occasion afterwards ; and it was impossible to be long in his company, and not feel that his sympathy with the work of education lay very deep.

Early on Friday morning the Archbishop and Mrs. Benson, accompanied by the Duke of Abercorn and Colonel Lowry, took leave of their hosts at Castle Coole, and left Enniskillen by train for Omagh. Here they were received by the clergy, churchwardens, and select vestry of the parish church, who were introduced to the Archbishop by the Duke.

The Rector, Canon Hayes, read the following address of welcome to the Archbishop, while he

was waiting at the railway station for the train to bring him on to Derry :

“ We, the clergy, churchwardens, and select vestry of the church of St. Columba, parish of Drumragh, wish to take the opportunity of your Grace’s passing through Omagh to offer you a word of hearty and respectful welcome to the diocese of Derry. We believe that this is the first time that an Archbishop of Canterbury has visited this place—it is certainly the first time since the Disestablishment of the Church of Ireland. While we recognise that that Act restored the Church of Ireland to the independence which she possessed before her union with the Church of England, we are glad to remember that our communion with the Church of England rests on deeper foundations than can be disturbed by any Act of Parliament. We value, therefore, the visit of the Primate of All England to our island and our Church—especially that of one who so worthily occupies the chair of St. Augustine, as does your Grace—as a happy token and assurance that the importance of this intercommunion is recognised by our brethren across the Channel. It is an inspiring reminder that we are in sympathetic union with the great Church of England in the maintenance of those primitive principles—at once Catholic and Protestant—which it seems to be the special mission of the Anglican communion to exhibit. We wish your Grace and Mrs. Benson a pleasant visit to our country, and trusting that the bonds which now

unite us may never be loosened,—We have the honour to remain, &c.”

The Archbishop, in reply, expressed his thanks for the kind address which had just been presented to him. He said he had been much pleased since he came to Ireland by the signs of vigour and life he saw in the Church there. The Church of Ireland had had the earnest sympathy of many in England at the time of what they felt to be the unjust Act of Disestablishment, and they had been much struck by the manly and Christian efforts so successfully made since then both by clergy and laity in Ireland to carry on the Church's beneficent work. The Archbishop felt that they in England had the sympathy of the Church of Ireland in the recent attack made upon the Church. They did not want Disestablishment, and trusted it might never be forced upon them.

Leaving Omagh by the mail train, Derry was reached at 11.30, and the Archbishop immediately drove with the Dean (Very Rev. A. F. Smyly) to the cathedral, where the members of the chapter were presented to his Grace. The Bishop of Derry (Dr. Chadwick) was unavoidably absent, as he was holding a series of confirmations in a distant part of his diocese.

The Dean read the following address :

“ In approaching your Grace with words of welcome, on this your first visit to our ancient city of

Derry, we, the dean, chapter, churchwardens, and select vestry of the cathedral of St. Columb, have to express our veneration for the high office which you so ably fill in the sister Church of England, and also the estimation in which we hold the personal qualities which enhance its lustre. Your Grace's visit to Ireland has been associated with an important event in the history of our Church. It accentuates the fact that no Act of Parliament can dissolve the union between the Churches of England and of Ireland—a union which is based on the historical continuity of the Church of Ireland, amidst all the vicissitudes of its chequered past. If Kildare traces its history to 'the Cell of the Oak,' our historic cathedral bears the name of one whose history binds us, through his island home, with the early Christianity of Northern Britain. In your Grace's hands the ties which knit together the Churches of the Anglican communion all the world over with the See of Canterbury will be wisely and lovingly strengthened; and we recognise the guidance of the great Head of the Church in the fact that the Primatial See of England is filled at present by one whose great knowledge of affairs, whose ripe judgment, whose Christian toleration, secure the confidence, not only of the Church over which he presides, but of the sister Churches beyond her borders. In tendering to your Grace our hearty congratulations on your welcome presence amongst us, we trust that 'the brotherly love' inculcated by your Grace in

Kildare cathedral will 'ever remain' the bond of an abiding union."

His Grace the Archbishop, in reply, said: "Mr. Dean, rev. brethren of the chapter, churchwardens, gentlemen of the select vestry, and I hope I may include Mr. Archdeacon of the Diocese, I thank you most warmly for the kind words which you have addressed to me. They are indeed an encouragement, a model for a man to try to live up to, not a description, I grieve to say, of the present occupant of the See of Canterbury. It gives me, indeed, a perfectly new feeling to come to Ireland, and find myself received with those words of welcome. I looked forward to seeing the Church of Ireland, and to watching in a quiet way, and learning for myself how true the reasons were for which I had admired the undismayed courage with which she breasted such enormous difficulties as have not been thrown upon any Church for long past, for centuries. I expected to see everything quietly and pleasantly, and I knew I should receive a great many kind personal greetings, but I did not expect this warm welcome on the part of representative bodies.

"Coming to Derry, it is a place, as you know, of the greatest historical interest. It is very long since I read, and my heart was made to beat by, the record of the vigour and strength of the inhabitants of Derry in that glorious siege, and I thought, as I came, that I should look from the battlements of the city over a very beautiful country and be

able to recognise features known as long as one can remember. But I did not expect that I should be able so practically to realise by conversation with many distinguished men the extraordinary skill and extraordinary spiritual devotion, both going hand in hand, with which your Church was, I will not say re-organised, but with which its organisation was continued through so much self-sacrifice, and so many great things done. I have seen it, and I rejoice ; and while we do not intend in England to be disestablished, we learn a great many lessons of the highest importance for men living in England. I say that most sincerely. I have been struck a great deal more than I can describe by the devotion of the laity and the happy relations which exist between them and the clergy, and, what I should have thought most difficult, the peace with which you live with those who differ from us *toto calo* upon a great many of the things which in our holy religion we think most important. I trust and pray that this peace may continue.

“ There are certain premature aspirations after unity. Those premature aspirations have received what I cannot but consider a most improper form of check. On the other hand, it is really preparing for the unity of Christ’s true kingdom when men who differ as we do, and differ from the very heart upon the greatest principles, are determined that nothing shall break the bond of peace between them. I trust and pray that that feeling may continue, and grow in strength till we have all learned

to live together. But people must very much mistake both the Church of Ireland and the Church of England if they imagine that everything wrapped up in the word Protestant is going to be overwhelmed. We do know that our forefathers centuries ago, who protested as much as any men could do, against usurpation and false doctrine, grew and grew in strength until that great event, the Reformation, delivered us from the bondage under which we had groaned. We do not intend—let no one think it—to have another bond fastened on our neck. We will live in peace with all those who will let us live in peace, and even if they do not let us live in peace, for it takes two to a quarrel. The glorious position of the Church of England and of the Church of Ireland—that glorious dower will always be applied for the carrying out of Christ's great precept: good will towards men, peace on earth. Let us brace ourselves to endure if it be necessary, but let us not be provokers of anything which is calculated to retard Christ's Kingdom. It is in that direction—I am sure you will agree with me—that true union will be hastened.

“Your great walls, and your steeple, upon which we looked out for the first time with great joy, they are to me living memorials both of earthward duties and heavenly aspirations. Allow me to thank you most warmly from my very heart for your great kindness in this reception. I assure

you that you need not have any doubt that the great Church of England and Ireland is one."

The Archbishop was then conducted by the Dean through the cathedral. It was explained that the bells, on which a peal of welcome had been rung as he was driving through the streets, had been presented to Archbishop Laud for the cathedral by Charles I., so that they had a historic connexion with the See of Canterbury. As the Dean conducted the Archbishop up the nave, he pointed out "Bramhall's chair," which is now placed in the Bishop's throne. It was occupied by Bishop Bramhall,¹ "that Irish Canterbury," as Cromwell called him, on the occasion of the consecration of the cathedral. The Dean said that visitors, when informed that the chair had been Bramhall's, often asked leave to sit in it for a moment. "I, too," said the Archbishop, "should like to sit in Bramhall's chair," and so entered the throne. After a few minutes he stood up and said, "Now I am here, I think I should pronounce the Benediction," which he accordingly did, kneeling afterwards for a short time in silent prayer.

The beautiful epitaph written by the Irish Primate, when Bishop of Derry, as a memorial to a young curate who died of fever contracted in his work in the city, was read by Archbishop Benson as he passed down the north aisle. The words are not

¹ John Bramhall, Bishop of Derry, 1634-1660; Archbishop of Armagh, 1660-1663.

so well known as they deserve to be, and may find a place here :—

Down through our crowded lanes and closer air,
O friend, how beautiful thy footsteps were.
When thro' the fever's fire at last they trod,
A form was with thee, like the Son of GOD.
'Twas but one step for those victorious feet
From their day's walk unto the Golden Street,
And we who watched that walk, so bright and brief,
Have marked this marble with our hope and grief.

On leaving the cathedral the Archbishop and his party visited the new cathedral schools, and then walked round the historic city walls with the Mayor and the Dean. They were entertained at lunch at the Deanery, and left Derry by an afternoon train for Coleraine on their way to Runkerry, the residence of Lord Macnaghten.

The next few days were spent quietly at Lord Macnaghten's house, which stands on a little promontory on the north coast of Antrim, within a few yards of the sea. Lord Macnaghten and the Archbishop had been old college friends, and were elected Fellows of Trinity, Cambridge, on the same day some forty-four years ago; and his Grace's visit to Runkerry had been long planned. On Saturday afternoon the Archbishop walked, with a small party, down to the Giant's Causeway, which is within half a mile of the house, and

clambered far out on the wonderful basaltic rocks, on which the Atlantic rollers were breaking with ceaseless thunder. The day was stormy, and the sea presented a magnificent spectacle, which his Grace seemed never to tire of watching.

On Sunday morning the Archbishop celebrated the Holy Communion (how little any of those present dreamed that it was for the last time!) in the village church at Bushmills. The Rector¹ had specially desired that the Archbishop should take the celebration; that he consented to do so supplies now not the least beautiful of the many memories which are associated with his visit to Ireland. In the afternoon his Grace attended Evensong at a school-house on the Causeway headland, where service is held every Sunday. There was, as usual, a small gathering of farmers and poor fisher folk, to whom the Rector² gave a simple and practical address; and at the close, at his request, the Archbishop gave us his blessing.

On Tuesday, Dunluce Castle, once a formidable stronghold of the M'Quillan clan and afterwards of the Macdonnells of Antrim, now only a picturesque ruin standing on a sea-girt headland, was visited; and on Wednesday a drive was taken to Ballintoy. The weather, however, was wet and stormy, and no long expedition could be made.

¹ Rev. J. Berkeley Bristow, who preached the sermon.

² Rev. R. M. Morrow, the Rector of Billy parish, in which the Causeway is situated.

On Thursday morning the Archbishop and Mrs. Benson, with Mr. Ridge, left Runkerry on their homeward journey, and were accompanied to the railway station at Coleraine by Lord and Lady Macnaghten.

CHAPTER VI

BELFAST

THE Archbishop and Mrs. Benson arrived in Belfast from Coleraine on Thursday, October 8th, and for a day or two they were the guests of the Countess of Shaftesbury at Belfast Castle. The house stands just outside the city on the slopes of the Cave Hill, and commands a noble view of Belfast Lough.

On the afternoon of their arrival there was a reception at the Castle, to which all the leading clergy and laity of the neighbourhood were invited. It is not too much to say that the Archbishop won the hearts of the Belfast people at once, not only by his cordial response to the greeting they gave him, but (as was said by more than one afterwards) by "the charm of his smile."

An incident which is touching to think of now took place on Friday morning, when the Archbishop, as he was walking about the grounds, paid a visit to the beautiful private chapel, which stands in the park near the foot of the hill. It was built

some years ago by Lady Shaftesbury, in memory of the late Earl, and its dedication is the "Chapel of the Resurrection." Lady Shaftesbury's chaplain asked the Archbishop to give the blessing and he consented ; but before doing so, he repeated some collects, and at the close the last two collects from the Burial Service. Little could any one have supposed that one short week afterwards the same prayers would be said in his own great cathedral at his own open grave. There was a sad appropriateness in the fact that they were then said by the Archbishop of Dublin as representing the Church of Ireland.

The last public meeting in which the Archbishop took part was held in the Ulster Hall, Belfast, on Friday, October 9th, for the purpose of offering his Grace an address of welcome from the Diocesan Council of the united dioceses of Down, Connor, and Dromore. The building, which is said to hold over 3,000 people, was crowded in every part. There were, of course, a large number of clergy, but not a few who are not members of the Church of Ireland were also present. The meeting was very enthusiastic, and his Grace nowhere received a more cordial and respectful greeting than he did in Belfast, where the Church has been steadily growing in numbers and in influence during the last decade.

The Archbishop of Armagh, who was unable to

attend, owing to his recent sorrow, wrote a letter explanatory of his absence, in which he expressed in his own matchless way what every one felt about the visit that was now drawing to a close.

"No man," he wrote, "ought to feel more profound gratitude to the great and good Archbishop of Canterbury than the Primate of All Ireland. This visit has kindled a fire of love which is breaking out to the right hand, and to the left like a torch in wood, as the prophet says. His grasp of Catholic truth and Catholic organisation ; his devotion to the glorious English Reformation ; his matchless knowledge of the controversy with Rome ; his tender and beautiful sermons, which speak so sweetly to souls of the power of Christ ; his gracious and impressive personality ; his clear view of the difficulties of the Irish Church, and of the faith and wisdom with which they have been met, make his visit to us a memorable one, and his presence among us a benediction."

The Bishop of Down (Right Rev. Dr. Welland) presided, and opened the meeting with a few hearty words of welcome. "I do not know," he said, "that I have ever seen such spontaneity of feeling, such widespread desire, as was shown when we heard that the Archbishop of Canterbury was about to pass through Belfast, that we should have the opportunity of personally meeting him, and according to him a glad and cordial welcome."

Canon Bristow then read the address, as follows :

"We, the bishop and members of the Diocesan

Council, representing the clergy and laity of the united diocese of Down and Connor and Dromore, desire to tender to your Grace our respectful and hearty welcome. We rejoice at the opportunity you have kindly given us of expressing our sentiments towards you personally in this the central city of our diocese and the capital of Northern Ireland.

“ We hail with gladness your presence among us, not only because we recognise in your Grace the chief pastor of our great and honoured sister the Church of England, and the leading prelate of the Anglican branch of the Catholic Church, but also because we know and appreciate the wisdom, justice, dignity, and grace with which you discharge the exalted and important duties to which in the providence of God you have been called.

“ The successors of St. Augustine of Canterbury have but seldom been able to visit in person this Island of the West, from which in the early days of Christianity the Gospel was so widely spread to other and distant lands ; and never before has an English Primate afforded to us in this city the opportunity of showing our regard and esteem for the great sister Church of England.

“ We rejoice that your Grace has been able to become acquainted with something of the work done by Irish Churchmen in the reorganisation and reconstruction of our Church after the shock caused by the legislation of 1869.

“ We venture to hope that this happy intercourse

may be continued, and that the bishops of the Church of England may by personal knowledge become so fully acquainted with the circumstances of the Church of Ireland as to be able more than ever before to sympathise with us in our trials and to rejoice with us in our joys.

“We believe that thus the bonds which bind us here in Ireland to the great communion over which you so worthily preside will grow stronger and stronger as years roll on, and that we shall be enabled to work together in mutual love as one body, seeking together the promotion of GOD’S glory and the common good of men.

“Finally, we pray that our brethren in England and elsewhere throughout the world may with us here in Ireland share abundantly in that Pentecostal blessing which earthly powers cannot give nor earthly rulers take away.

“We are, with every sentiment of respectful esteem, your Grace’s servants in the faith of our Lord Jesus Christ.”

His Grace on rising to reply, received a great ovation, the audience rising and cheering again and again. He said :

“My Lord Bishop, my lords, ladies, and gentlemen,—This is indeed a welcome, and yet you must excuse me if I feel a certain awkwardness in having to begin by denying your existence, and also in denying that I have to make a speech. I assure you that my appearance here was to meet ten or twelve clergy, and I was to do nothing but receive

their kind welcome, and say I was very thankful for it, and behold—I cannot believe that that promise was broken—what do I see before me? I see a vast mass of laity as well as clergy, and I recognise, I think, a most happy and earnest desire to give a sisterly embrace, even though there are but one or two representatives of the other Church here—a fraternal and sisterly embrace to the great sister Church beyond the water. The Bishop has reminded me that we are a younger sister, for he knows very well that in another year we are going to keep our thirteenth hundredth anniversary of the coming of St. Augustine, and I notice with what malice he inserted the phrase he was fourteen hundred years old. We are older than thirteen hundred years, although we began anew, so to speak,—received a great influx of fresh life at that time, and one of the most happy things to which we look forward in commemorating our year, 1897, is that we hope to receive in full force the Archbishops and Bishops of the Church of Ireland. They are nearest, and will reach us sooner; but there are many coming in that body of two hundred who will spend months upon their journey, and we will all meet to assure each other throughout the world that we sisterly embrace one another in the Lord Jesus Christ.

“I cannot but tell you before I proceed to speak on more serious matters the surprised delight I felt that this embrace was given everywhere I went in Ireland. Not only did Arch-

bishops and Bishops gather together to welcome a brother, but everywhere there has been a full representation of the Church of Ireland, and I beg you to believe that you must take the Bishop's word as a very accurate description of your noble, glorious old Primate of Ireland, that he is a poet Archbishop.

"We in England are in the habit, perhaps more than you know, of admiring with our whole soul the grand way in which you met a real calamity—we cannot call it anything else—the grand way in which you met the calamity which we do not intend to allow to fall upon us. You show me by that applause that you are fully of the same mind as we, and that there is nothing which you would deprecate so much. You have shown us what should be our duty if it should please GOD to afflict us, but we don't believe we shall be so afflicted; but whether or not we cannot but look with the greatest admiration upon the way in which you went thoroughly, and to the very foundation, to the bottom of the thing; and upon the noble way in which, with the assistance of great men, especially great laity—you have reorganised your whole financial position without ever letting slip, I believe for one single moment, the true sense of your being the spiritual mother of this people of Ireland. While you hold spiritually to the very centre of your souls that belief, you have also learned to live in perfect peace and quietness with those who have the misfortune of not knowing the

facts. May I say what I have often heard said, that which I think extremely important, that it should be, and will be, to those who know the facts, a great strength and reassurance to know that you tested—you did what we did not like you doing at the time—that you tested the Prayer Book, and the production of that book as it is, with its very wise and noble preface, stands on record three hundred years after the making of our book as a test that that book has been examined and not found wanting.

“ I hope you will not think it impertinent in me if I say I have been much struck with the affectionate relations between the clergy and the laity which I find everywhere subsisting. I heard nothing on the part of the clergy but the very greatest veneration and gratitude for their laity, and, on the other hand, I have heard expressions which have come to me from here, there, and everywhere, of the regard and affection which the laity entertain for their clergy. Now, I do pray GOD, above all things, that the clergy will lay that fact to heart, and will determine that they will deserve more and more the devout love of their congregations. Sometimes great mistakes may be made because the clergy don't carry their laity along with them sweetly and strongly in those changes which must from time to time occur, as changes occur in every single part of our history. We do not want to be a dead Church, we do not want to have no movement ; but I do entreat the clergy

to be most deferential and most careful in all they do.

“While on this point will you think it impertinent if I say how much I have been struck with the immense importance to the Church of Ireland of Trinity College, Dublin? How earnestly I trust that that great institution will have support from every side; how earnestly I trust the clergy, wheresoever there are aspirants to holy orders, may do their very utmost to obtain for them the absolutely unsurpassed education which Trinity College can afford, with such men at the head and heart of it; and that, also, the people living in all parts of the country will think it their duty, if a man seem to have the vocation and calling, to avail themselves as much as possible of the magnificent advantages that that great college in the heart of you affords.

“I reciprocate with my whole soul your most earnest desire that intercourse between our Churches should be constant and complete; that as we look each other more often in the face we will know each other the better, and live equally in that true faith and fear of GOD which I saw characterised by a motto at Dublin, the faith taught by that Church which is at once “Apostolic, Catholic, Reformed, and Protestant.” There was not one of those words that could be spared, and, my lord, if ever it was necessary, if ever we began to doubt whether it was necessary to lay so much emphasis upon that last word, I think that events which have been

occurring in the last few weeks, and the tone which has been adopted towards this primeval Church of Ireland and England, are things which warn us that that word is not to be forgotten. No, it is not a word to be forgotten, but it is a word to be understood—a word which must not be used as a mere earthly, secular war-cry. Those are words which have a deep meaning for our children, which we should try to penetrate even better than now, and which we should hand down to them to be cherished for ever.

“And now may I say a word about a very important subject, as it seems to me to be, upon which the Bishop touched? When the Archbishop of Dublin was kind enough to call upon me one morning and ask me to visit Ireland, I was only too ready to go if I saw my way to doing so. I looked forward to it as a scene, a country and people, in the contemplation of which I should enjoy the very greatest and very highest kind of pleasure; but I did not see my way then to consent. He went on, however, to say, ‘I wish you would come and be with us at the opening of the cathedral of Kildare,’ and I felt I could not refuse, and on that moment I agreed. I believe that cathedrals are very important things if properly worked. I believe if a cathedral be established in Belfast it will afford the greatest possible pride to your city—a pride in which every citizen, to whatever denomination he may belong, would take delight. I say that because I have seen the idea of

a cathedral scouted and thought impossible, and I have seen the cathedral begun by the devotion of a few people, and as soon as it was begun, I can assure you, it exercised the most important unifying influence possible upon all members of our own communion, and upon all those who were without, so that I do not think there is a man now in Cornwall who does not take the utmost delight and pride in our cathedral. That will be the feeling here, and you have it in your power to make a cathedral of a very remarkable kind. There is no such thing as a frozen cathedral. If you come to look into the histories and constitutions of our cathedrals you will find no two alike. They have sprung up to meet the needs of the people, to realise their very highest aspirations, and all of them differ in very important points. Now, I can't think of anything more grand than that the three chapters of your three dioceses should have a cathedral in Belfast as their common centre. They can keep their own integrity complete, and in your cathedral they would maintain the same dignities as in their own dioceses now. The one great thing which is provided by a cathedral is an intense feeling of unity. Every corner of the diocese feels it has a claim upon the cathedral. And here all could gather together to support and forward and ask the Divine blessing upon any great religious undertaking they had at heart, and what a holy and blessed influence it would exercise upon your whole diocese when every one felt that in the great central heart of

their diocese was being offered up to GOD, morning, noon, and evening, a continuous sacrifice of praise and thanksgiving. I look upon a cathedral as a place in which every single member, not only the Bishop, the deans, the chapter, not only the canons and the minor canons, but the singing men and boys and vergers should all feel that each in his sphere was assisting to the worship of GOD. If you remember, in the oldest Greek liturgies there are prayers for the doorkeepers ; and what I believe is that every single person in his ministering in that great house of GOD should know that his whole service from morning to night is GOD'S. I can assure you when you have a cathedral constituted in that way you cannot see a single person in it ; you don't think what man is ; your thoughts are of GOD'S presence, and upon the worshipper comes a softening, hallowing influence, if he has the least sense of his duty—a softening, uniting power, which nothing else resembles.

“ Passing away from that which is almost too sacred and too touching to dwell upon, though it is but true, there is in every diocese, in every aggregate of parishes and clergy, a great deal that every one can do for each other, a great deal that the whole can do for the Church, which will not be done if there is no cathedral in which to do it. I do not believe that there is any cathedral, diverse as have been the histories of the formation of their chapters, diverse as have been the circumstances under which the funds have been

gathered (and that gathering of funds is a singular thing—I know one great cathedral, one of the greatest in England, in connexion with which they formed in the fourteenth century there a committee of the great men—the great laity—of the counties for which it was built—it was built for several counties—and they went up and down everywhere, having meetings and sermons, and collecting funds—they were called the Society of St. Mary of Lincoln—and they did the work of placing that magnificent temple of God upon that magnificent hill, exactly in the same way as you must do to-day); but with all the diversities with which cathedrals have sprung into existence, and with all the diversities with which their wonderful work in the past has been done, I believe you have a perfectly new opportunity. I do not know of any cathedral uniting in itself three chapters; and I believe you will set an example which will run down the course of ages, and will be followed in America and in the colonies beyond the seas, who will be stimulated by seeing in the midst of a roaring, busy, active, thriving, perpetually growing, high-spirited community a fane erected to Almighty GOD which will be a perpetual call to peace and tranquillity and the turning of the hearts and thoughts of men to the glorious realm beyond the skies, which you cannot obtain in any other way. I feel a little ready to urge it, because I have taken such interest in our Cornwall cathedral; but I urge it not merely as being what it will be, a

great sign for the people to look to, a great indication of the glory and prosperity of your city ; but I urge it as being a perfectly unique way of expressing thanks and praise to Almighty GOD, and drawing down His blessing on this great city.

“I have been told that my visit to Ireland will do good. I have been much interested by my visit to this ancient See of Christianity, which sent out in past ages bishops and founded churches, not only in this country, but in Europe. I came with that feeling, and I say in all humility, I have not the slightest idea of the way in which my visit will do good, but I can believe almost anything, if only one can feel that our Churches are drawn nearer together, for then the highest gift on earth will be conferred, which is the gift of mutual love of men within the love of GOD.”

A vote of thanks to the Archbishop for his presence was proposed by Lord de Ros, and seconded by the Dean of Down. Sir William Ewart, as a Belfast layman, supported the resolution, which was passed with acclamation.

The Archbishop, in replying, thanked not only the Diocesan Synod for the cordial welcome, but all present, and many elsewhere, who had so kindly joined in such warm hospitality and such warm and affectionate congratulations. In his address he had omitted one sentence, and a very important one. They in England could not help

admiring their educational work, their work in the schools, and they only wished they in England at this critical moment were in the same position of tranquillity and perfect efficiency as they were in Ireland. That was another of the great services they had rendered to the Church. He would not say more, but would again thank them for the warmth of their hospitality and the kindness with which he had been received. When he next came to Ireland, which he hoped would be very soon—for the consecration of the cathedral in Belfast—he would look forward to spending a happy and pleasant visit.

The proceedings terminated with the Benediction pronounced by the Archbishop of Canterbury.

The Archbishop and Mrs. Benson, with Mr. Ridge, drove immediately after the meeting to the railway terminus, where they were entertained by the directors of the railway company. They left Belfast by the boat express for Larne, where they arrived at seven. On the pier they were met by the rector of the parish, Canon Morgan, with a number of his parishioners, who presented the following address :

“My Lord Archbishop,—The members of the select vestry, along with others from the parish of Larne, have waited upon you to bid you a hearty Irish farewell before you leave our shores. The short time that will elapse before you will embark

will not permit the formality of an address. Your Grace leaves from a locality connected with the labours of the earliest Irish missionaries. Your departure and their advent, though separated by thirteen centuries, have shed the same influence around them—the diffusion of the peaceful spirit of our common religion. In bidding your Grace farewell we express our conviction that your stay amongst us has tended more than any other event we know of to bring into a closer intimacy the great Church over which you so ably preside and her sister Church, the Church of Ireland. We earnestly hope that your visit may prove to be the forerunner of many similar acts of kindness and interest.”

The Archbishop’s reply has a pathetic significance, for it was his last speech in public. It was, indeed, characteristic and in keeping with his whole life that his last public utterance should be an aspiration after unity, a message of peace.

He said : “ Dear Rector and gentlemen of the vestry of Larne,—You must allow me to thank you in the briefest possible terms on behalf of Mrs. Benson and myself for your kindness in meeting us at this last moment with such loving words. We have just come from Belfast, where we met with a very cordial reception at the hands of the Irish Church, but I did not expect that we should be carried down to the very shore, and that we should hear an address, expressing such affectionate sentiments, read before we left Ireland. My visit has been to me one of the greatest possible interest and

pleasure, to see the Irish Church in the flourishing state it is ; to see the clergy and laity working together in such harmony ; and especially to see your magnificent system of schools, which, I assure you, we in England envy you. I do not know how I should thank you for this most unexpected kindness at your hands. I only came to Ireland to enjoy myself, and to reopen that magnificent old cathedral about which so many memories cling, but all through my visit I have received, wherever I went, the greatest kindness and unforgettable hospitality. I assure you that we look upon the Church of Ireland with feelings of the sincerest affection, but we cannot express, and I envy you the ease with which you express, such loving sentiments. I do hope that the future will draw our respective Churches closer and closer. You have learned to live, not only in adherence to the principles of your Church, but you have learned to live in peace with all men. Permit me again to thank you for so affectionately bidding us good-bye, and for bidding us good-bye in such tender terms."

The Archbishop and Mrs. Benson then went on board the steamer, which left immediately for Stranraer.

So ended the Archbishop's tour in Ireland. The story of the few days of life that remained to him, of his strange and beautiful death, is not to be told here ; nor must any private commentary be allowed

to weaken the power of the message of peace and goodwill with which these pages have been enriched. The Archbishop's unfailing sympathy and marvellous quickness of apprehension had gained for him an insight into the life of the Church of Ireland such as probably no English Primate before him had ever possessed.

At the memorial service held in Armagh Cathedral on the day of the great funeral at Canterbury, the Primate of All Ireland thus unfolded the secret of that keen and true vision into the heart of things:

"His penetration of character was justly considered remarkable, but his power of oversight came from his power of insight, and this insight from his piercing self-sight. His skill in understanding others came from his untiring efforts to understand himself."

He understood others, because he understood himself. So may it be, so it shall be by GOD'S grace, with the Churches of this United Kingdom. In proportion as they understand the principles on which their common faith rests, a faith Protestant because Catholic, Reformed and therefore Apostolic, in that proportion will they understand each other's needs and aspirations, differing indeed with variety of circumstance, but one in the light of their common hope.

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